

DESTINY

The Magazine of National Life



HARMONY IN NATURE

When The World Is At Peace

[PAGE 255]

\$3.00 A YEAR

AUGUST 1947

25¢ A COPY



The Stone Witness

THE GREAT PYRAMID is the most imposing of the three pyramids which are built upon the rocky plateau of Gizeh. This plateau is situated a few miles southwest of Cairo in Egypt.

Last of the ancient Seven Wonders of the World to survive the ravages of time and the destructiveness of man, the pages of history record how this massive structure has always excited the interested speculations of thinkers in all periods. What was the purpose for which it was built? Why is it different from any other pyramid in a land which contains many specimens of this type of architecture?

Throughout the more than forty-five hundred years which have passed since the Great Pyramid was built, legends have persisted and a few records have remained to support the con-

clusions arrived at through observations translated by discerning minds that here, indeed, is no ordinary building.

Apart from the peculiarity of its dimensions, the Great Pyramid differs from every other pyramid structure in Egypt because of the passages and chambers which are built into its interior.

Because Isaiah the prophet was referring to this Monument in Egypt when he said, "And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt," it should behoove all who desire to know and understand the plan of the ages to become acquainted with the prophetic meaning of this monument and the chronological significance of its passage systems.

WHEN THE WORLD IS AT PEACE

THE THEME OF THE BIBLE is peace when, under the administration of the perfect laws of God, men will be able to enjoy the work of their hands and live without fear.

Angels sang a new song when Christ was born: "Glory to God in the highest, and on earth peace, good will toward men (Luke 2: 14). But the realization of that peace has not as yet dawned upon the world for wicked men slew the Prince of Peace and refused to accept His message. Nearly two thousand years have passed since the shepherds heard the angels singing and the world since then has journeyed far along the road of violence and crime. The harmony of nature is continuously marred by the evil and destructiveness of unregenerated men.

God has blessed mankind with knowledge and understanding, opening the treasures of His storehouse for them to behold. Out of that storehouse He has given them in abundance the strength and power of forces which men have harnessed to become their servants. But men have not been thankful; rather they have taken the knowledge secured in this way as a matter of personal right and have turned the information so gained into means for destroying their fellow men. The wickedness of man is great in the earth as he bends his knowledge and energy to evil uses. Thus man despises the favors God has granted to him.

Isaiah recognized this spirit of unthankfulness in the heart of the unregenerated when he said: "Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord" (Isa. 26: 10).

The wicked see nothing in nature, in the flowers of the field, in the forest and mountains, of the majesty and glory of the Lord, the Creator of all. In their science they do not see the perfection of the laws of God operating in the checks

and balances He has so carefully woven into all of His creation. They only see the possibilities for personal aggrandizement in the control of nature's power and the authority gained over others through its destructive uses.

But the angels sang a song, the sentiments of which were not proclaimed in vain. Isaiah tells of Him in whose honor they sang: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9: 6-7).

The nucleus of the Kingdom was brought into being at Mt. Sinai. The Throne of David established over that Kingdom is the Throne of our Lord which He will receive at His coming according to the words spoken by the angel in the annunciation to Mary.

Despised and rejected by men, Jesus Christ will yet return in triumph as King of kings and Lord of lords and establish the perfection of the administration of His Kingdom. Then the peace and rest which His people seek will become a reality: "And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessings" (Ez. 34: 25-26).

In that day man will be in harmony with nature and the world will be at peace, for "the days of thy mourning shall be ended" (Isa. 60:20).

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national* phase, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of his purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is *essential* to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the whole law of God and the whole Gospel of Christ! In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

CONTENTS

THE BOOK OF THE EXODUS	284
THE CHAIN GANG	258
COMMENTS AND CONCLUSIONS	268
THE DAY OF REVELATION	272
THE DAY OF SOVIET INFAMY	282
ECONOMIC PATTERN	269
FOREWORD	256
THE FOUNTAIN OF YOUTH	261
THE MANTLE OF THE PROPHET	275
THE MARSHALL PLAN	258
A NATIONAL SIN	262
THE PRESIDENT KNOWS BEST	258
REVIEW OF WORLD AFFAIRS	273
SABOTAGING OUR DEFENSE	260
A SIGNAL TO LABOR	260
STORMS, FLOODS AND DROUGHTS	257
SUBSTANCE OF FAMOUS NAMES	281
TRIBAL AUTHORSHIP OF THE BIBLE	283
THE UNFOLDING PLAN	260
VESTED INTERESTS IN THE BIBLE	266
VETOING PROSPERITY	259
WHEN THE WORLD IS AT PEACE	255

Israel! To many folk, today, the true meaning of this lovely name is ~~lost~~ or obscured. The fallacy persists that the ancient Israel people were chosen by God as an object of favoritism. God's choice of Israel still stands as a positive fact; yet there is no question of favoritism. The people of Israel were chosen for *service*. God called Israel to convey, to all mankind, the blessings of peace, happiness and true progress. While performing that service, God guaranteed to Israel the reward which every faithful servant should receive: the benevolence and protection of the Master. He placed

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DESTINY

(Registered U. S. Patent Office)

Published monthly by Destiny Publishers, with offices in Haverhill, Massachusetts. Year's subscription, \$3. Two years, \$5. Life subscription, \$35. Your own and a Gift subscription, \$5 a year. Single copies, 25¢. In countries other than the United States and its possessions or Canada, \$3.50 a year. Canadian Money Orders should be made payable at Toronto, Ontario. Canadian subscriptions may be entered through Destiny Publishers of Canada, 313 Sherbourne Street, Toronto; South African subscriptions through Destiny Publishers of South Africa, 65 President Street, Post Office Box 3178, Johannesburg. Entered as second-class matter at the Post Office in Haverhill, Mass., under Act of March 3, 1879; additional entry at Concord, N. H. Printed in the U. S. A. The writers are responsible for views expressed in signed articles. Changes of address must reach us by the 5th in order to be corrected for the following month's issue. The contents are copyrighted, and must not be reproduced either in whole or in part without the written permission of the publishers. Copyright 1947 by Destiny Publishers, Haverhill, Massachusetts

DESTINY

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THE MARCH OF HISTORY

STORMS, FLOODS AND DROUGHTS

GREAT BRITAIN EXPERIENCED one of her most severe winters in history this past year, with the raging elements materially contributing to her critical economic situation. Now storms and floods are causing millions of dollars worth of damage in the United States, the effects of which are not yet fully tabulated.

When God entered into covenant relationship with Israel He set forth in that covenant certain punitive clauses which would become operative when Israel refused to keep the terms of the covenant. The following is quoted from these clauses:

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me." (Deut. 28: 15-20.)

Joel, the Prophet, shows the effect of the operation of these punitive clauses of the covenant upon God's people in the troubles which would be a prelude to the events of the great and terrible Day of the Lord. He speaks of insect devastation and the seed rotting in the ground, and he refers to the harvest time when crops are scorched and killed because of the drought. Thus, at seedtime conditions are unfavorable for planting and at harvest time the drought keeps the crops from maturing.

God is bringing pressure upon His people today to compel them to recognize there will be no more prosperity — and no peace — until they turn to Him to observe and keep all His laws. Through Jeremiah He declares:

"Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The Lord." (Jer. 16: 21.)

Meteorologists are trying to account for the extraordinary weather conditions throughout the country but have to admit they are unable to explain the real cause behind it all. We are told that weather, either good or bad, is associated with pressure areas but no one knows absolutely what causes these, although scientific tracing of the course of these pressure areas is the basis of modern weather forecasting. The present timing of storms and floods is unfortunate in their effect upon the work of man's hand. But who controls this timing? The answer is found in the punitive clauses of the covenant God made with His people.

There is not the slightest reason for expecting a removal of these disastrous calamities; rather an increase can be looked for in the destruction wrought by nature on the rampage. Storms, floods and drought are the order of the day for the Word of the Lord pronounces judgment upon His people in the work of their hands because of their refusal to keep His commandments and because of their evil ways.

Joel sets the time of these disasters as just before the northern hordes move against God's people. Soviet Russia is already preparing for the coming attack upon Israel, and storm and flood, to be followed later by drought, afflict the Israel lands.

Elijah the Tishbite pronounced years of drought upon the land of Israel, declaring that the reason for this calamity was the refusal of the people to turn back to God and because the nation had forsaken God's commandments and statutes and was practicing idolatry. What was true in Elijah's time is true today as God brings forth from His arsenal the weapons of His indignation. He has only to upset the balance in the timing of cold and heat, causing otherwise beneficial showers to become storms of destruction. The scientist can give the meteorological reason for such storms, for these laws are still functioning, but God has now upset the timing and the weather is out of step or balance with each season's requirements.

There is a purpose in it all as God's hand rests heavily upon the nation, for God is moving to compel an ultimate awakening to the realization that without His blessing upon our undertakings there can be no prosperity. Israel today

cannot expect blessings while the people walk contrary to the requirements of His commandments, statutes and judgments. There will be no immediate relief, nor can we hope to secure the benefits under the "If" clauses of the covenant, until the nation awakens to spiritual values and assumes the responsibilities which were given under the terms of the covenant:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." (Deut. 28: 1-2.)

Following this statement a list is given of the many blessings a nation would do well to covet, but which are unattainable apart from the observance of the Divine law — and, for Israel, the keeping of the terms of their God-given covenant.

The pressure is upon us today and will not diminish; instead it will intensify in the months ahead. It will be interesting to watch results. How much of an increase of this type of pressure must the nation endure before it will dawn upon the consciousness of the people and the leaders of the nation that God is moving against them? We fear that pressure will become very great for every factor indicates that Israel today is as stiff-necked and stubborn as their fathers of old. Disasters and troubles of major proportions are therefore ahead of us and the only hope of relief is a national awakening and return to God that the nation may walk in the paths of righteousness.

THE MARSHALL PLAN

WHY BE CONCERNED about Russia's refusal to participate in any program? After all, past experience should have taught everyone that her participation is to make it possible for her to throw a few monkey wrenches into the machinery.

It would be far better for the peace of the world, and for the establishment of law and order in Europe, to go ahead independently of the Kremlin. In fact, it would be the better part of wisdom to refuse to allow her to be represented at any conference or to have a voice in the program. Theirs is but the voice of discord and if the Soviets join in the Marshall plan it will be for the purpose of sabotaging, not assisting, that program.

When will Great Britain and the United States learn that it is impossible to work in harmony with the men in the Kremlin? Amos declared, "Can two walk together, except they be agreed?" The criminal leaders of Russia will never agree to the ideals of justice and equity which actuate men of Israel — no, not in a thousand years! The sooner we recognize this fact, the better for all concerned.

THE CHAIN GANG

THE HUNGARIAN COUP has added another nation to the chain gang of Russian slave victims. Great Britain and the United States are far from blameless, for in their refusal in the past to vigorously oppose Soviet aggression they have acquiesced in her program of expansion. Who will be next to join the march to the slave market and attend the sacrifice of millions of nationals to the gory god of Bolshevism?

Will it be Austria, Italy, France or Romania? We are certain that these nations have already been marked as

victims by the Kremlin whose leaders are only biding their time until they can safely snap the shackles of slavery on new victims.

America might as well face the fact now as later that we have already lost the fight against Communism. The tide of the battle will not turn in our favor until we restore the righteousness of the Law of the Lord. Only when we become willing, as a nation, to accept the tenets of the Kingdom can we hope to overcome the evil doctrines of Bolshevism. Our nation opposed Hitler in order that each of the nations of Europe might have governments of their own choice. The present map of Europe is a sorry reminder of our unsuccessful attempts to attain this end. One nation after another is losing its independence and those that remain are even now being made ready to be plucked by the bear that walks like a man.

Our appeasement of Stalin at Teheran, Yalta and Moscow has been most disastrous, and the end is not yet. We are now contributing millions of American taxpayers' money which will further strengthen the Communists in Europe. When one contemplates the seriousness of the entire situation, it is to despair of any real help from Washington for, though the potential possibilities of trouble with Russia have been known for months, little or nothing is being done to stop the flow of goods and material, and even money, to this nation. Political corruption, indifference and incompetency are evidenced as men play politics. It all reminds one of the corruption that existed at the seat of government in Carthage, and later at Rome, just before those cities were overwhelmed and the independence of the empires of which they were capitol was lost.

Unless the Lord God of Israel comes to the defense of His people, the future is dark indeed for, apart from Divine intervention, we may also be on the list to occupy a place on the chain gang by over-all regimentation and complete economic control.

THE PRESIDENT KNOWS BEST

UNDER WHAT PROCESS of enchantment is a man changed from a politician, with narrow and restricted vision, and who perhaps was unsuccessful in business, to an all-wise and understanding leader possessing super knowledge and insight upon assuming the office of President of the United States? Yet that seems to be the present public appraisal of a Chief Executive, regardless of his past performances or former failures prior to his election.

The ancient slogan, "The king can do no wrong," has been paraphrased by the American public into: "The President knows best." This was clearly demonstrated under President Roosevelt's administration, yet when all his acts are fully revealed by future historians it will deflate much of the hero worship which still surrounds his name.

A similar attitude is being taken by the American public today towards the present occupant of the White House. When will this nation learn that the acclaim of a majority in a public election does not impart the wisdom, knowledge and intelligence necessary for the righteous administration of the affairs of state? The great statesmen of the past acquired these qualifications before coming to office and came to office because they possessed them.

We elect mediocre men to office today and assume the office itself confers these qualifications upon the individual selected. Herein lies the answer to our national troubles and to our bungling of international affairs.

VETOING PROSPERITY

CAUGHT BETWEEN the two millstones — high cost of living and excess taxation — the great majority among the American people are being subjected to a financial squeeze that spells ultimate economic disaster. It cannot be otherwise.

History amply justifies the statement that minimum taxation with maximum opportunity spells prosperity for a people while burdensome taxes are oppressive and, if they are continued, make an economic collapse inevitable. President Truman, his Cabinet and Congress have completely lost sight of the only reason that justifies a government in levying taxes upon its people. It is to finance the administration of justice and equity and provide for the common defense of the people. To tax the citizens of a nation for any other purpose is unmoral. Yet the Washington politicians are telling us we are being taxed for our good and in the all-wise judgment of their financial advisors we are going to be taxed into prosperity. What twaddle!

The common people have demanded relief but, having asked for bread, the President of the United States has handed them a stone by vetoing a measure designed to bring a degree of relief from excessive governmental levies against their income. After spending months in preparing a bill to grant relief, Congress sustained the veto. Such relief is needed now, not a year from now when the politicians will endeavor to make a football out of the tax situation in their drive for votes in the 1948 election.

Millions of dollars of taxpayers' money are being squandered today, not only in our own land but in foreign countries. Russia alone is siphoning from the United States Treasury millions of American dollars by using plates furnished her by former Secretary of the Treasury Henry Morgenthau to print invasion money. This is only one of many instances of wanton waste of our substance in a continued and unabated program of spend and spend, and tax and tax! The ultimate end of the present program is national bankruptcy. Great Empires of the past were wrecked upon the rock of excess taxation and storm warnings today indicate that the American ship of state is rapidly approaching the same rocky shores of economic catastrophe.

The American people might as well make up their minds now as later that there is no hope of relief from either the Democrats or Republicans (the vote of two Republicans prevented the House from overriding the Presidential veto), for all are seeking political gain — all are politicians with their eyes on the ballot box.

Communists and left-wing sympathizers will acclaim the veto as a victory, for they know excess taxes foster discontent and the greater that discontent the more fertile is the soil to germinate the seeds of revolution.

There is a remedy but the United States of America is destitute of leadership in both major parties of the type of men with sufficient statesmanship or intestinal fortitude to institute that remedy.

Three principles govern equitable taxation: 1st) Taxes must bear a definite relation to the income of the people and this relationship must never be disturbed. The Law of the Lord declares it is the tithe. 2nd) In order to conform with this first principle, taxes must be levied against income only, leaving all property, both real and personal, free from tax levies and thus not subject to confiscation as is the

case today. 3rd) The government must live within its income as a matter of sound business policy and there must forever be removed the right of government officials or elected representatives to ever alter this tax principle. Under such conditions the government would have a vested interest in the prosperity of every one of its citizens, for only by increasing the income of the people could the officers of the state hope to increase government revenue. To this must be added the one and only purpose justifying a government in levying taxes at all; that they may have sufficient income to finance the functions of government — not to go into business in competition with its citizens.

Neither the Democratic nor Republican parties, or their leaders, have the courage or foresight to lay down such a program of tax reform and so we say to the citizens of the nation: "Prepare for a coming economic storm which your elected leaders have made inevitable, confirmed by Presidential act!"

When will the storm break in all its fury? We are already in the third and final period of judgment upon the Babylonian economic system, at the end of which the system itself will have collapsed. Quoting from *DESTINY* for September 1945:

"John describes three stages in the destruction of our present economy: 1) judgment upon the system, 2) destruction of wealth and cessation of trade, and 3) collapse of the system itself. Twenty-one years, or three times 2,520 days, appears to be the period during which the entire economic structure will come to judgment and be destroyed. That period can be divided as follows:

"*Judgment began with the Wall Street crash of 1929 and ended 2,520 days later with the French financial crisis of 1936. The bi-sectional date of this period was 1933 which brought into office the New Deal program and our bank holiday.*

"*Destruction of wealth and cessation of trade began with the Spanish insurrection and became acute with World War II. It commenced with the events of the week of September 16-26, 1936, marked by the French financial crisis, the fall of the franc and the financial treaty of peace. This period reached its climax 2,520 days later: August 11-21, 1943 — the week of the Quebec Conference. During the bi-sectional period (February 29 to March 9, 1940) the British, French and U.S.A. economic discussions occurred and America declared a new world economic policy.*

"*Collapse of the system itself is apparently scheduled prophetically for the next period of 2,520 days beginning August 11-21, 1943 and ending July 5-15, 1950. The bi-sectional ten-day period is January 22 to February 1, 1947.*

"John refers to the violence of the overthrow of the economic structure and God warns:

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached to heaven and God hath remembered her iniquities."

"If we fail through our own volition to come out of the system, compulsion will bring us out *through the destruction of the system itself*. In the days ahead strife on the economic front is destined to become more acute than the clash of arms on the battlefields of the world."

In "End of Gentile Rule," *DESTINY* for July 1945, it was shown that with the collapse of the German government and the destruction of its military power, Babylon had fallen politically and militarily. The economic phase of the Babylonian manifestation is now coming to judgment and excess taxation, with prodigious governmental spending, will be the millstone which will sink our present economy into the depths of oblivion.

THE UNFOLDING PLAN

CAN IT BE that law and order in Great Britain are being sabotaged by a highly organized radical conspiracy? In an editorial, "Crucifying the Kingdom," *DESTINY* for September 1946, attention was called to the statement of a prominent Jewish leader who declared that the British would either give Palestine to the Jews or the Jews would become the dynamite to blow the British Empire to pieces. Also in the same editorial we said:

"As the leaders of Jewry brought about the crucifixion of our Lord because the truth was distasteful to them, and in opposition to their plans, so today they are moving to crucify His Kingdom people in their declaration of war upon modern Israel and the throne of David, the seat of authority and power within the Israel Kingdom."

Now, less than a year after the above editorial was written, the Stern Gang (Jewish extremists) have admitted responsibility for the "explosive letters" sent to high ranking British officials. This, along with the present economic conditions within Great Britain, indicates a planned campaign to sabotage this great Empire. To this plan is now added a program of cold-blooded murder of the men responsible for administering the affairs of state.

It was only by the grace of God that their plans miscarried, but this in no way excuses them for the murders they had planned. Just as they sought to kill Jesus Christ, so now these men seek to kill all those who oppose them and their evil plans. No wonder Jesus said of them:

"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." (John 8: 44.)

As long as Jewry follows in the footsteps of their fathers they must not blame men if they recall the words of Jesus Christ, the Messiah, as they continue to perpetrate the crimes of their fathers and murder innocent men.

It is refreshing to know that there are those of the Jewish race who are repudiating the acts of these extremists, but until the Jews as a class arise and condemn the acts of their co-religionists it is impossible for them to escape the entire responsibility. The withholding of information regarding contemplated crime makes the individual who remains silent guilty of the same offence under the Law of the Lord.

SABOTAGING OUR DEFENSE

SENATOR STYLES BRIDGES of New Hampshire recently declared of David Lilienthal's appointment:

"Only a change in administration can do anything about changing the direction of our course in atomic energy and my only hope is that it will not come too late to avert the disaster to the nation that might be done. Why could we not have it placed under the direction of someone in whose care we could have committed it without apprehension? Several Senators who voted confirmation have since confided in me that they regretted having so voted. One of these in particular is greatly disturbed because he was one of the leaders for confirmation. He has watched with apprehension the advance to positions of influence of an element whose loyalties to this government may be divided."

This testimony of Senator Bridges but confirms the rightness of the position taken by *DESTINY* when the confirmation of David Lilienthal was before the Senate. What we do not understand is why so many Senators refused to allow the FBI to investigate the men President Truman

appointed to serve on this Commission before confirming the appointments.

In an article published in *Plain Talk* for February 1947, the following statement was made concerning Nancy Lilienthal, the daughter of David Lilienthal:

"His daughter, Nancy, an employee of the Department of Labor and a member of the United Public Workers, a Communist-dominated union, only recently displayed her strong pro-Soviet attitude. At the beginning of December 1946, at a meeting of her local, a proposal had been made to endorse the resolution of the Atlantic City CIO convention condemning Communism. The fight against the endorsement was led, with success, by Nancy Lilienthal. It may be that Nancy's outlook had been conditioned, not by her father but by her mother. For Mrs. Lilienthal is reliably reported to have belonged in the middle '30s to several 'front' organizations."

Republican Representative Fred E. Busby of Chicago, addressing the House of Representatives April 15th, said:

"I wish to call attention to a brief but important fact. Nancy Lilienthal, an active and sympathetic pro-Communist leader of the United States Workers' Local 10, in the Department of Labor, which local has been actively opposing the President's loyalty program, is about to leave the Department of Labor to work privately on confidential matters with her father, David Lilienthal, the newly-appointed head of the Atomic Energy Commission."

The greatest secret of all history is today in the hands of those in whom loyal Americans can have no confidence. No matter what good may come from any of the Senate deliberations this year, this one act alone — the confirmation of David Lilienthal to the important position of head of the Atomic Energy Commission — completely cancels out all the good accomplished. Senators responsible for this selection, along with the President of the United States, have sold the American people down the river and jeopardized their future safety and security.

A SIGNAL TO LABOR

THE EFFECTS of President Truman's veto of the Labor Bill will be far reaching even though Congress, by a large majority, refused to sustain that veto.

One thing essential in the administration of law in any nation is unity of action between all branches of government. Unity of purpose does not exist today between the Executive and Legislative branches of our government concerning labor legislation. Although Congress has passed the bill over the Presidential veto, labor will elect to follow the President and, unless we are very much mistaken, our nation faces a period of labor agitation and turmoil of major proportions because of the present rift between Congress and the Executive branch of the government.

Playing politics for the sake of appeasing labor leaders, and with the 1948 campaign as his objective, President Truman has given labor the signal to resist with every means at their command the working of this new law. Our Chief Executive was reasonably certain that Congress would most likely pass the Labor Bill over his veto, yet he elected to play politics. In the best interests of the administration of law, the labor bill should have come into force by Presidential signature and not by overriding a veto. Then a united front would have been presented against would-be violators of the bill. Unfortunately, however, politics took precedence over the best interests of this great nation. The results will be most interesting to watch.

The Fountain of Youth

THROUGHOUT the ages mankind has been in quest of the fountain of youth. In former times men roamed the earth seeking to find life-giving waters, the drinking of which would stay the ravages of time and cheat the grim reaper. Today medical science has been experimenting with new discoveries to rejuvenate men and restore to them their former vigor and health. Though they have seemed at times to retard the process of dissolution, the grave continues to claim its victims, for the cycle of life and death continues without interruption.

We know from the study of the Scriptures that at one time life continued unaffected by death. This was before man sinned, for Adam and Eve had unending life so long as they obeyed the law and kept God's commandment by refraining from partaking of the forbidden fruit in the Garden. God instructed our first parents:

"From the tree of Knowledge of Good and Evil, you shall not eat; because in the day you eat from it dying you shall die." (Gen. 2: 17, *F. F. Trans.*)

Ferrar Fenton's translation of this instruction clearly shows that death is a process. The moment Adam and Eve sinned was the exact moment they began to die and, though they lived for many years after disobeying God's command, dissolution commenced nevertheless with their disobedience. Because of this, from the very day of a man's birth the process of dissolution begins to operate. One kindles a fire from a spark and it grows brighter and brighter until it reaches its zenith, then it declines until only a few glowing embers are left and finally goes out. Men grow to maturity, increasing in vitality and strength, after which the years of decline follow. For as the fire consumes the wood, so life consumes the strength and energy of the body until, finally, death ensues.

Prior to the Deluge this process was much slower than afterward, indicating that the changed conditions brought about by the descent of the great expanse of water above the firmament hastened the process of dissolution. Men lived to be eight to nine hundred years old in the Antediluvian Age, but after the Flood a rapid de-

cline was experienced in this respect until, within a few generations, man's life became approximately three score years and ten.

Atmospheric conditions in the Antediluvian Age were far different from the conditions which exist today. A great watery expanse or canopy high above the firmament filtered the direct rays of the sun so that their death-dealing qualities were greatly minimized. World-wide tropical conditions prevailed and life itself was prolonged even though man had violated the law which provided for unending life. The Deluge changed all this, breaking up the great watery expanse above the firmament. New climatic conditions came into being and God pronounced that:

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8: 22.)

The sun became fully visible and its death-dealing rays reached the surface of the earth with far greater intensity than was possible in pre-Deluge days. We have recognized that the changed conditions hastened the action of "dying you shall die" but not until recently has the full significance of that change come to light. The answer is found in the newly publicized effects of radioactivity upon the human body plus the knowledge that the earth is being continually bombarded by cosmic rays from the sun. We now know that death can result in a matter of minutes, hours, days or years, according to the nature and intensity of radioactivity to which an individual has been exposed. This exposure merely steps up the process of dissolution, which was in fact materially increased for the entire human race by the removal of the protecting canopy that produced a partial shield in the Antediluvian Age against excessive radioactivity emanating from the sun.

We may ask the question if this explains the reference to the need of God's protection from the sun as it is stated by the Psalmist:

"The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all

evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for ever more." (Ps. 121: 5-8.)

Again the question comes to mind, Can it be that the craze for constant sun bathing is not as health-giving as the multitudes prostrated on America's beaches have been led to believe? It is quite possible that it is the pure air and smoke-free atmosphere of the out-of-doors, rather than the direct rays of the sun upon the body, that furnishes the needed tonic to set the blood coursing freely through the body's veins in health-giving circulation.

This brings to mind some very interesting questions. Could it be that Adam and Eve were immune from all effects of radioactivity before they violated God's injunctions? Did continued life depend upon maintaining the protective garment that would be gone when they ate of the forbidden fruit? For many years we have known of the scientific discovery that blood may be considered to be crystalized light. Dr. James S. McGaw has referred to this fact in his article "Through the Veils," *DESTINY* for June 1947. Can it be that prior to the fall Adam and Eve were protected from the death-dealing rays of radioactivity by garments of light which were a repelling shield?

When sin came the protective covering was gone and the deadly effects of radioactivity began to operate upon the human body. But the action of dissolution was slow for there was still the partial shield furnished by the great watery expanse high above the firmament. It required hundreds of years in the Antediluvian Age for sufficient radioactivity to bring about death. With the removal of that canopy there was a marked increase in radioactive bombardment and a consequent shortening of human life.

Men have now discovered how to release such radioactivity on a scale that can destroy all life upon the earth in a matter of hours. All this opens up a new field of inquiry and throws a great deal of additional light upon the Bible account of the reason why the result of man's disobedience to God brought death to the human race.

At the time of dissolution the white corpuscles in the blood stream appear to devour the red and there is evidence of great confusion where previously there had been order, with both white and red corpuscles performing their respective tasks. Can it be that in the disobedience of Adam and Eve to God's command the protective covering of light crystalized, adding the red corpuscles to the fluid in the veins of man, with both red and white corpuscles in a state of truce in the human body during the period of health and growth? If this is true, then with the crystalization of light, the protective garment was removed and the body was subjected to all the effects of radioactivity from the sun, weak in antediluvian days, but a great deal stronger after the Deluge.

Men have today been able to increase radioactivity by scientific discoveries and thus man can bring rapid acceleration in the process of dissolu-

tion. Only when man is again restored to the perfect state, clothed in the garments of light, will he be fully protected against the effects of these deadly rays which are today responsible for the reign of death.

John describes our returning Lord and those who follow him "clothed in fine linen, *white* and clean" (Rev. 19: 14). The Greek word *lampros* translated "white" is also used in the fifteenth chapter of Revelation (verse 6) to refer to the garments worn by the seven angels. It is the same word which is translated "clear" in the reference to the river of life, "clear as crystal" (Rev. 22: 1), and this word in Greek means *shining, bright, resplendent*. Thus, the hosts following our Lord are clothed in light.

Moses desired to see God but could not, for God told him no man could look upon Him and live. This brings up the question, Is the light surrounding Deity radioactive? Was this why

Moses could not look upon God and live? We know that those who are raised from the dead, together with the translated ones, will become incorruptible, clothed in bodies not subject to corruption. So John declares:

"Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (I John 3: 2.)

Jesus came that the way might be opened for us to regain life unending and that we might, through Him, be arrayed in the bright garments of righteousness. He declared:

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4: 14.)

This is the living water, the only true fountain of youth that will assure life unending and victory over the grave.

A NATIONAL SIN

ISAIAH REFERS TO OUR DAY and to the injustice and violence afflicting our land when he says:

"Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity." (Isa. 59: 3-4.)

Because of these conditions the Prophet declares that our iniquities have separated us from God and our sins have caused Him to hide His face from us. One needs only to follow the daily reports on court cases, the methods by which men are brought to trial and the way these cases are handled to recognize how truly Isaiah was speaking.

A recent case tried in the State of Texas is a perfect example of the miscarriage of justice. The quibbling over technicalities in this case is repeated in many cases tried in every state of the Union. In the Texas Criminal Court of Appeals a murder indictment charging the criminal with killing his victim by "kicking and stomping" was ruled to be insufficient evidence because it did not say it was done with his foot. The defendant had been convicted and sentenced to the electric chair by a lower court but the penalty was dismissed by this ruling in the higher tribunal.

Another case may be cited in which an indictment for

drowning was held to be insufficient because it did not say what liquid was used. What a travesty on justice! The Law of the Lord requires:

"Whoso killeth any person, the murderer shall be put to death." (Numbers 35: 30.)

The question concerning the method used and manner of accomplishment is not of primary importance; actually, they are not the issue as to the guilt or innocence of the defendant. Such facts are simply evidence presented to make certain the defendant is guilty of the charge of murder. In both of the above cases the court, the witnesses and spectators, as well as the defendant himself, knew he was guilty of the crime committed. His attorneys also knew their client to be guilty and were merely resorting to a technicality to save him from just punishment.

When such things can happen in our midst, need we be surprised that Isaiah has indicted our generation for its sins of injustice? The Prophet declares our hands are stained with blood and that no one is seeking righteousness. He has given a perfect picture of the administration of man-made laws which protect a criminal who is guilty of murder. God cannot and is not blessing a people who are thus flouting His laws and refusing to keep the spirit and the letter of the Law of the Lord, bringing about the swift execution of those guilty of murder.

Comments and Conclusions

By MORGAN WOOD

THERE IS ONE THING we may be certain of: in the providence of God, the Israel peoples, particularly the United States, are the sole possessors of what is known as the atomic bomb. I say "particularly the United States" because it is here that the work was done and here the secret rests and, quite regardless of how lightly we may have held our responsibility in this matter, here it will be guarded and protected. Utterly benighted minds, minds ignorant of the purpose and methods of God for these times, ignorant also of the destiny of the United States, would practice toward our enemies a generosity which they never have shown in behalf of their own people, and while this warns us of what a "mixed multitude" we have become (as contrasted with the solidarity of our enemies) yet the purpose of God standeth sure, having this foundation, that the Lord knoweth them that are His.

If we had no other source of information to rely upon, we should know that the atomic secret is solely ours by the tactics the Russians employ to persuade us otherwise. At one time theirs is an attitude of contempt for what we have — an assumed attitude, of course — like that of the Russian representative who was invited by our public officials to witness experiments in the naval use of the bomb in the Pacific. "It is nothing," was his comment. At another time, it is a veiled threat to the effect that Russian scientists are just as smart as the Americans, and that "wise" Russia is not telling all she knows. At still another time, the Russian tactic is to preach the brotherhood of nations, saying that what belongs to one belongs to all, and that, therefore, in the interests of peace and international amity, the United States should hand over its atomic secrets to Russia.

It all adds up to this, that Russia does not possess what she most greatly desires, and knows it. The desperation of her spy activities in Canada were first-hand proof of her lack. And, as all her contacts in Canada with persons willing to sell out their country for money or through sympathy with Sovietism were fruitless, so, too, will her alleged contacts with treasonable Americans be equally fruitless.

We must bear in mind that the Russians are neither a mechanical nor a scientific people. But for American mechanical equipment in the recent war, Russia would have been overrun by Hitler. But for Israel scientists, she would have had little benefit of modern discoveries. In mechanical production (as any American industrialist who has had experience with her will tell you) she is awkward, wasteful and incompetent. In an effort to get Russia back to work after the destruction of spirit and material due to her revolution, American engineers and industrialists helped Russia build industrial plants and equip them, then remained to instruct in their operation. Little of productive importance came of it. The Russian genius tends toward art, not science or mechanics. In Czarist times the great arts of Russia were music, literature and typography. Now there are not even these. Russian science and industry, which never existed on any world-exciting

scale, suffered the same blight under the Soviets as German science suffered under Hitler.

To say this is not to belittle the Russian people. The people are good people and we must not let our view of the Bolshevik ideology breed in us a hatred for the plain people. They are simple, natural and valorous, victimized by a leadership they will one day resist and overthrow, possibly on the day that Russia goes forth on the impulse of an evil thought. The Russian people also are under the tutelage of God and will one day share the blessings of God's restored Kingdom on earth.



THESE TIMES have taught the promulgators of Israel truth a salutary lesson. Not long since, partisans of this phase of biblical truth were wont to praise governments under which the Israel peoples lived. They gloried in the heads of their states, in the historic heraldry of their ceremonies, in the quality of their institutions, in the nobility of their past, for all this warmed their hearts. But not always did they glory in God. Now, in the Providence which shows through all events, all purely national glorying has been given a decided check. In Europe the victors are in little better condition than the vanquished. Government is not much more competent in one country than in another. The people of Britain overturned their government and set up another without in the least improving their status. Indeed, had Britain been vanquished, had she been put under alien government, her *material* condition could not have been much worse than it is today. The plight of Britain truly calls for sympathy and assistance which are not being given her. Yet it was but yesteryday that the truth of Britain's Israelitish descent was an unfailing source of human glorying.

With us, the situation is somewhat better, governmentally and economically. It is true that for a long time we too were splashed by the spray of the various parasitic "isms" that preyed upon Europe. Many of them were introduced here and sponsored by high authority. Far too many of our people were persuaded that these spawns of a decadent Europe were really the dawn signs of a great new future. In fact, these fallacies became a strong and divisive social and political philosophy in our very midst, enlisting universities, the scions of the rich, well-endowed publications, authors, book reviewers, radio and movie celebrities, and even — God forgive us! — large sections of the church as their promulgators. The agents of these subversive — so-called "progressive" — philosophies were everywhere in our midst. This in our own nation, of whose fealty to truth we have boasted; this in our own nation, the integrity of whose rulers we had trusted. For, my friends, *our real rulers are those who rule our thought*, and these do not necessarily operate from the White House or the Capitol, but by print, radio, picture, music, "religion," entertainment — these are thy rulers, O America! — the forces that influence your thought!

And they caught us with our armor off. They caught us without the protective covering of biblical truth. We had become a people largely ignorant of God's Word, and despiteful of it. And all this in the face of the historical fact that no people has ever had more powerful protection than the blood-and-nerve possession of biblical truth gives. No power could have filched from us as many liberties as we have already lost, if we, like our fathers, had been saturated with the biblical truth of human rights and liberty.

Our boast should have been in the Lord, and it was not. Thus we, like Britain, have lost much of the ground of boasting that we thought we had.



THERE IS ONE POINT on which the Christian American should be absolutely clear in regard to government. We know much else that can be said about it, but too little do we know this: namely, that the *government is not men!* Government (in the American sense) is the political wisdom of the people enshrined in the Constitution.

The government is not the President, the Cabinet, the Congress, the Courts, the Army—these are persons selected to *administer* the government: the government itself is the Constitution. We can have no other except by usurpation, and usurpation becomes perilously easy among a people who do not know the truth concerning themselves. And we, as a people, have not known.

Did we know our Constitution, the conditions under which it was formed, the providences which have attended it and the fact that every influence inimical to the welfare of the people must somehow circumvent the Constitution? Did we know that every attempt made to belittle the Constitution (such as the effort to misrepresent it as the protector of the rich by discriminating against the poor), and every effort to denounce it as old and out-of-date (when, indeed, we have *not yet caught up* with the majesty of it in our national development) originates with the open foes of human liberty? Knowing this, we should be suffused with shame for our past ignorance and immediately reverse our thinking, the sincerest form of repentance.

Never confuse the Constitution with the administration of it. Sometimes the administration is bad, sometimes it is good. When it is bad, we often hesitate to say so, for that is regarded as criticizing "the government." It is not criticizing the government, but the administration of the government.

Look at it this way: the Constitution is the temple, high and lifted up, symbol of God's presence in the minds of His people, symbol of eternal law. There the temple stands! But within the temple are ministering priests, each serving in his turn. Often the priests reflect the glory of the temple; sometimes they defile their high office. Priests come and go, they serve and die, but the temple stands from generation to generation; the truth enshrined there governs the people, the priests merely serve that truth.

So ought our men in political service to regard themselves. In Washington, in state capitols, in county buildings, in city halls, in village councils, so ought men in office to regard themselves. It is the office that is an arm of the Constitution, not the office-holder.

And so ought the people to regard their whole political life. We look to men for "leadership," and though our experience with so-called "great leaders" should have cured us of that habit, it never has. "Strong men" have

done many nations to death, yet many today crave a "strong man." "Men of destiny," "men on horseback," self-appointed saviours of humanity have been costly luxuries to humanity the last forty years. We must rather look to God, and choose men who look to God, to do our public business for us.

The people make the law and the government; their forgetting God makes for lawlessness and misgovernment. Office-holders have no other function than to execute what the people have determined in their Constitution—that far and no farther. If this fundamental principle had been regarded more, there would now be less to regret.



THE FLOOD—all of us recognize the event thus named, especially when the words are capitalized. We associate them with the Noahic Deluge. Great attention has been bestowed on the catastrophe itself, but less thought has been given to the present-day lessons it holds. The Flood—"the waters of Noah"—serves as an antetype of all after-history. There are floods and floods—wars, revolutions, famines, plagues—and all of them are preceded, all of them proceed, and all of them are succeeded in the same way.

Just now voices are heard prophesying an economic flood. Other voices predict a world war flood. Some of us who are farther on in years have been greatly impressed by seeing a preaching that was once familiar in the pulpit—and afterwards driven from the pulpit by public disdain—reappear again on the deck of the battleship *Missouri*, for example, in Downing Street, at the White House, and in the halls of science—the preaching of the end of the world! It was a true preaching many years ago—the end of the *world*, not the end of God's created *earth*—but it went out of fashion, and now it has returned to fashion in a more tremendous way than any preacher ever previously conceived it.

Well, the *world* has come to an end before. It ended once with the Flood; it ended again following the crucifixion of the Lord; Paul spoke of himself and his fellow-Christians as those "on whom the ends of the world are come"; and something began to end in 1914, and was advanced nearer its end by the recent war. What secular voices warn us against is the possible *violent* ending of the present phase of history. It need not be violent; God has other ways to achieve His ends, but people are ignorantly doing everything in their power to insure its being violent.

Concerning the impending economic flood, two voices are heard, one warning us of its imminence unless we quickly mend our ways, the other soothing us with words of quite different import. The latter voice belongs to those whose place and prosperity depend on continuance of the present situation; they are those with something to sell who do not wish trade to be disturbed even by truth, and those who must have votes, and wish the electorate kept calm. The merchant and the man in public office have their place, and their interests are legitimate, but they are never the first to direct attention to the signs of economic storm. They would not have liked Noah.

Considering wars, depressions, widespread disorders, general irresponsibility as "floods," we may learn something to our advantage by studying them in the light of The Flood.

First: a "flood" is always preceded by an intolerably

evil condition: "The earth was corrupt before God; and the earth was filled with violence." That is the indispensable precedent. These judgments *begin* in the evil minds of men. Every war, every depression, every social disintegration, begins there. If we but knew it, the convulsions of outer nature — floods, earthquakes, tornadoes, droughts — begin there too. The prophets knew this.

Second: there are always those to whom the imminence of the coming judgment is communicated: "And God said unto Noah." Those who keep close to God in their consciousness have a spiritual barometer that tells them of coming conditions when as yet everything seems "set, fair." It is not wise to dismiss the words of the saints about coming events. The wheat shipper who would not heed Paul's advice lost his cargo and his ship.

Third: there is always preparation for God's people to survive the storm: "Make thee an ark." Christians make a mistake in thinking that they, together with God-deniers, must endure the same woes that fall upon the wicked. In all these things there is opened up for them a way of escape: "Make thee an ark!" It is to be noted, in this connection, that though the flood may wreak great destruction, the righteous survive: "And Noah lived after the flood three hundred and fifty years."

Fourth: it is specially to be noted that no offer of mercy was made through Noah for the things marked for destruction. No preacher of repentance arose. The case had gone beyond that: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy. . . . But Noah found grace in the eyes of the Lord." No amnesty was offered. No repentance was asked; the situation was unsavable. The Voice of God has been so long unheeded, that now men would be compelled to hear the *voice of events*.

There seems to be a point beyond which return by repentance is impossible. The course of society is somewhat like that of the late Dictators. As Hitler and Mussolini proceeded on their ways they passed point after point where it was still possible for them to turn back and make something of themselves and their respective countries. But when the last point was passed, when the final mistake was made, there was then no possibility of return; every road of escape from the consequences was *closed*. They went on steadily to their long-foreseen doom.

Now, whether we have passed that point in our economic affairs, the point at which we can reverse our thinking and take up a better course, is something which the *event* will have to determine for us. The wisest course for us to take is to assume that there still is time and so adjust our thinking and our practice that our hearts will not accuse us as the time draws near. It is a very solemn consideration, this fact that, in social courses, we may go beyond the point of possible return. We cannot say this of the individual; to the very uttermost of time and condition, God receives and welcomes the cry of the penitent. In the vast affairs of society, however, the law seems to be different. When an evil becomes so deeply ingrained in society that self-cleansing is no longer possible to a people, the "*flood*" comes and does a wholesale cleansing. (I think that is the proper light in which to view any "*flood*" — as a *cleansing*.)

Jesus seems to have warned us of this "point farthest out" that marks the end of man's opportunity when He

said, "Try to get reconciled with your accuser promptly, while you are going on the road with him; lest he surrender you to the judge, and the judge commit you to the jailer, and you be cast into prison. Truly I say to you, that you will never come out thence until you have paid the last cent." There comes a time when society gets inextricably into the toils and must "go through the wringer." We need not come that far, but when we do, "the mill of the gods grinds."

We are now on the road with our accuser and our accuser is the law of God. It is necessarily the adversary of every evil course. Let us agree with it quickly; that is, bring our system into agreement with God's mind, or at least show the most sincere willingness to do so; then it may be that we shall avoid the judge, the jailer and the last penalty. Otherwise, a "*flood*" impends, with nothing but the righteous person and the righteous work exempt.



THE *Osservatore Romano*, journalistic mouthpiece of the Vatican, in an editorial said to have been personally suggested by Pope Pius XII, advises the United States and Russia to set aside their ideological differences and base a peace on practical agreement. The *Osservatore* says the struggle between the two nations is not for Communism or Democracy, but only for practical reasons; that is, for material gain. In view of the fact that the Vatican cares neither for Democracy nor Communism, this is very easy advice to give. But for Russia, which cares very much for Communism, and for the United States, which cares very much for freedom, it will not be easy advice to take. In fact, it is just what Russia would like to have us do, lay aside our principles and be good pals, while she pursues her purpose unhindered. She certainly will not set aside her ideological differences.

The only possible way for the Vatican to make its counsel effective would be to give an example of its belief in it by practicing it. Simply let the Vatican forget its ideological differences with Russia, quit condemning Communism and begin to fraternize with Russia on the ground that differences between Christianity and Communism are not so important after all and should be set aside for practical consideration! How would the Vatican view that advice? The fact that she has offered it to us suggests the possibility that she may be considering something of that nature herself — in a practical way, of course.

Speaking for ourselves, however, freedom in Church and State is with us so fundamental in Christianity that we cannot conceive ourselves setting it, or any form of freedom, aside. It is dangerous advice to soft-pedal principle in a world all too ready to ignore principle anyway.

When the labor troubles started in this country about twelve years ago, there came a decisive hour when the principle involved stood uppermost and was ably stated. At that crucial moment the White House asked one of the parties to forget principle for the moment and get down to a practical settlement. That party, mistakenly honoring a presidential request, did as asked, and thus opened the way for everything to be done but the right thing in the ensuing years of controversy. The proper position to have taken was to declare that no President of the United States has any right at any time to ask anyone to abandon fundamental principle. And that holds true of everyone, including the Pope.

Vested Interests in the Bible

By REV. W. PASCOE GOARD

THE WORLD has vested interests in the Bible as it stands, which are of value beyond estimation. What the Old Testament is now, it was long before the time of Jesus Christ. The Bible has been translated and re-translated many times in ancient and in modern days. The earliest translation of the Bible—that is, the Old Testament—of which we have knowledge was made long before the Christ of the Bible was born. Nothing has been added to the Old Testament since then and that translation was done very shortly after the last of the books of the Old Testament was written. The particular translation of which we thus speak is called the *Septuagint*—named for “the Seventy” who made the translation. The work of translation had gone on from ages before that, but this is the first of which we have detailed knowledge of time, place and translators.

Approximately what the Bible is now, it was when “the Seventy” made their translation of the Old Testament from the Hebrew and other languages into the Greek tongue. Such was the Bible found in the Temple at Jerusalem and in the Jewish synagogues throughout the world in the time of Christ. Let that be borne in mind in this day of fierce assault on the Bible by men who have only first-hand information of the Scriptures from the Bible itself, and in the proceeds of archaeological research, which have invariably supported the historicity of the Bible. What the Old Testament is now, it was before the New Testament began to be written.

The Old Testament was subjected to the most minute scrutiny by the Hebrew scholars of the days before Christ. They were in very deed Hebrew scholars; that is to say, Hebrews by race, trained in Hebrew scholarship. It should be carefully noted that they were not a generation of scholars who had first to regain the dead Hebrew language before they could begin to study the Bible in Hebrew. The mother tongue of the Hebrew scholars was the Hebrew language. They were handling their

own books, written in their own language.

They scrutinized these books, counting every letter, every syllable, every word, every sentence, every page, and every book; examining the whole canon of the books. What they did in this regard is shown in their marginal notes as to these matters, called the *Massorah*. The Hebrew scholars were dealing with their own nation's history. None of that Hebrew history could be called ancient in their day. Moses was not earlier than 1500 B.C.; David was not earlier than 1100 B.C.; Isaiah was not earlier than 750 B.C.; Jeremiah, Ezekiel and Daniel were not earlier than 600 B.C. “The Seventy” made their translation into Greek about 285–246 B.C.

The history of which they wrote was continuous and paralleled the history of other nations. The libraries of the East, of Babylon, Persia and other nations, were intact during most of the period of the Old Testament literature. The history not only of Israel and Judah, but also of all the nations of the East, was well known and found place in the records of the various nations and peoples. It was the easiest thing in the world to test the writings of the Bible with the current literature and history of the day and this was all done with meticulous care.

The Old Testament as we have it was accepted by the scholars of our Lord's day, notwithstanding they were bitterly opposed to Him and to His teaching. Accepting the Scriptures as they were constituted then, our Lord was never challenged as to the correctness, nor as to the historicity of the Old Testament, which He so copiously quoted, and to which He appealed as to the accepted and final authority. Not only did the scholars of our Lord's day accept the Old Testament as it was, and is now, but our Lord Himself ratified the Law and the prophets as to every jot and tittle. The early Church accepted the Old Testament as genuine and historic, and upon it the Christian faith and the Christian Church were founded.

The New Testament was written by

Apostles and apostolic men known to the early Church for, unlike the Old Testament, the New Testament was written in one generation. Many contributed to it, but all were contemporaries. Thus, it was a brief matter to assemble the manuscripts of the writers and group them into the Canon of the New Testament. At first, of course, certain documents which entered into the New Testament were the property of certain churches and of certain persons. But the origin and sacred character of such documents were well known and generally recognized. The weight of presumptive evidence, therefore, is all in favor of the fact that a Book so carefully winnowed, sifted and tested by scholars, reinforced as it was by the experience of the people of the early days, should be found genuine, historic and inspired.

Among the national and individual values possessed through the Bible are:

1) *The Bible itself*. Taken as a library of sacred literature, the Bible is of supreme value in the literary world. There is nothing in all the realm of literature to enter into competition with it. It is a Book which gives an intimate manifestation of God. It does not discuss the abstract idea of God to any great extent; there are no arguments to prove there is a God. The Bible begins by introducing God to the reader and continues to keep the reader in close contact with the living personality of God right through the course of Divine revelation. The Book itself says, “The world by wisdom knew not God” and we know that no other system of literature has given us such a revelation of God. Therefore, without the Book called the Bible, the world would be without clear revelation and knowledge of God.

The Bible furnishes the world with the basis of its knowledge of first things. No matter to what degree men are indebted to scientific research for knowledge of first things; no matter how much men are indebted to other literature for such knowledge, the words which lie at the basis of all the world's knowledge, whether recognized or not, are the first sentence of

the Bible: "In the beginning God created the heaven and the earth."

The Bible furnishes the first clear account of world history and the earliest basis of the various branches of science. It is also first in the field of codified law, as far as we know the history of law in our day, and first in the field of law administration as we understand the science and practice of it. The Bible furnishes us with the model of national organization and of ecclesiastical organization. It excels in the field of morals and ethics.

In the Bible as a system of literature the nation has its chief asset, and this is also true of all the world. The copy-right of the King James' Version of the Bible is among the most precious of the assets of the Crown of England.

The Bible is supreme in the history of the coming, the life and ministry, the death and resurrection life of our Lord; it is the basis of the Gospel and all that it implies. The Bible reveals the past right back to the beginning, the future to the end of time and on into eternity, and defines our relationship to both.

The Bible, and the Bible alone, has a clear and certain message concerning the life which is to come. Through that message we get the implanting of future life in our hearts at this stage of the journey, and so are prepared to enter into the life to come.

We are not prepared to say that God will accept only those who know truth through the Bible. Neither are we prepared to say that He will reject all those who do not know the truth contained in the Bible, nor the Eternal Godhead therein revealed. This is a matter beyond our own personal knowledge. We do say, however, that if one would know the joys of assured acceptance with God, and know that his sins are forgiven, he must do so through the agency of the Bible.

The first step to the knowledge of God is the exercise of faith in the very promises contained in the text of the Bible. This is the practical experience of generations of Christians. There is a possibility of knowing that we are accepted of God, and of knowing that our sins are forgiven. This is the hope of many; it is the belief of some; but it is a matter of knowledge to all too few. The great thing is that while it is a matter of actual knowledge possessed by only a few, it is possible for all.

How may this knowledge be ob-

tained? The process is simple and the conditions are laid down in the Bible, compliance with which will lead to this higher knowledge. What are the conditions? They are repentance toward God and faith in our Lord Jesus Christ. This is a basis in all cases. But this general repentance, and general faith, does not necessarily lead to the knowledge we desire. The next step is belief in the promises written in the Bible.

Here is one:

"Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isa. 55: 7.)

Here is another:

"If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1: 8-9.)

Here is still another:

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." (Rom. 10: 9.)

That the *text* of these promises means anything in particular to God, or that they in any wise control His actions, is a question in the minds of all too many persons. That the *test* of these promises may be appropriated by us when we are truly penitent is also questioned by too many. The fact has nevertheless been demonstrated to every generation of seeking Christians that God holds Himself rigidly bound by His Word written in the Bible. This is a most important statement of fact, supported by ages of personal experience multiplied into countless thousands of individual cases, and testified to without ceasing.

That these promises may be taken as they stand and presented at the Bank of God, as though they were checks signed by His Name, by every penitent child of God, and that they are always honored by Him, is also a matter of multiplied experience. None ever carried through this experiment, having sincerity and patience to see it through, who did not find, as John Wesley did, "his heart strangely warmed," and the conviction flowing into the inner recesses of his nature in the words of the Saviour: "Thy sins are forgiven thee."

When that moment comes, then the

text of the Book is reinforced by an inner voice whereby the Spirit Himself bears witness with our spirits that we are the children of God: "Heirs of God, and joint heirs with Jesus Christ."

This process opens to the believer the whole range of personal experiences of God our Saviour, and this comes to us through faith in the text of the written Word. It is thus that God who "is a Spirit" reaches a hand out of the glory which hides His presence, and offers to us His Word, written as Jeremiah says with "ink and a pen" in plain words so that all may know and understand. When we accept this Word and step out on it as on a sure foundation, He grants us inner and spiritual assurance of salvation.

2) *The morale of the people.* The production and translation of the Bible by our own race — called Israel in the past, now the Anglo-Saxon race, in conjunction with that other branch of Israel stock which was separated from Israel three thousand years ago; namely, Judah — during some three thousand five hundred years, from Moses to the present time, accounts for the morale of the people under the stress and strain of Anglo-Saxon life. Needless to say, Anglo-Saxon life is of a different order than that of any other race or nation because of the peculiar responsibilities which have been imposed upon the people. The morale of the people under the varied strains, such as have broken down many a nation in the past, is due to the fact that their character has been formed by, and is being sustained by the Bible.

3) *The character of the people.* This is an asset of unrivalled worth and it is the product of the Bible.

The Decalogue, the ultimate authority as expounded in the Sermon on the Mount, forms the basic law of the Bible. The teachings of the Bible are an extension of the principles therein contained. The character and ideals of the Anglo-Saxon nations are the exemplification of such teachings, and they are slowly progressing toward the actual realization thereof — being uplifted by the content of the text of the Bible.

The spiritual life of the Anglo-Saxon people is the result of the teachings of the Bible, for its revelation and teachings lead directly to Jesus Christ. How much this means to our race and the nations into which that race has been divided, who may estimate!

These, and many more considera-

tions, constitute the moral and spiritual side of the vested rights of the nation, of the people who comprise the nations of the Anglo-Saxon world, and these vested rights are dependent upon the Bible.

What wickedness, then, must be laid to the charge of those who have been for more than a generation laboring with might and main to destroy these values, and the faith of the people and nations in them? How these are laboring to impoverish the nations and the individual!

Being what it is, and doing what it does, for and in the life of individuals and nations, the Bible should be defended and preserved for the effect it is producing, and the tangible results it is showing. The man, or the class of men, who would knowingly interrupt such an active agent for good would be worse than foolish. He and they would be criminals, of the most dangerous type. The Bible should be esteemed most highly "for its work's sake." But when it is made manifest

in the world of facts and reason that the Bible is the product of more than human knowledge and reason, and when it is seen in the world of practical experience to produce results never produced, nor to be produced, by man, nor by the works of man, thus manifesting that it is indeed the Word of God, what strange infatuation must possess those who strive day and night to reduce that marvelous production of the Mind of God, the Bible, to the level of human agency!

Back in Print!

The Great Pyramid:

Its Divine Message

By D. DAVIDSON, M.C., M.I., Struct. Engineer and
H. ALDERSMITH, M.B. (Lond.) F.R.C.S.

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Economic Patterns

By WILLIAM O. LAY, JR.

WITH THE CLOSE of World War II hostilities on August 14, 1945 a speedy return to normalcy was foreseen by government experts. The tremendous need for civilian goods, combined with an ample supply of money in the hands of wage earners, should have insured a settled period of high production and prosperity for some time to come.

But events proved the prediction ill-founded. The reconversion period has been marked by an unparalleled profusion of industrial unrest and economic uncertainty, while the cost of living has continued to spiral upwards and the prices of many manufactured goods remain so high as to engender buyers' strikes among consumers. Nor is the future outlook noticeably brighter.

It has been found that many of the events on the turbulent economic scene can be mapped chronologically, and so a chart has been prepared. The pattern involves the sum of 420 and 282 days (with 282 being the lunar equivalent of 286) and extends from August 14-18, 1945 to July 21-23, 1947.

The chart's basic pattern "A" covers a period of 420 plus two days extending from President Truman's reconversion directive of August 18, 1945 to the termination of meat controls on October 14, 1946, followed by a period of 282 days extending from the latter date to July 23, 1947. The chart's basic pattern "B" uses a similar pattern, but in reverse order: a 282-day period extending from V-J Day (August 14, 1945) to the rail strike crisis of May 23-25, 1946, followed by a period of 420 plus 2 days extending from May 25, 1946 to July 21, 1947.

The event linking the starting points of the two basic patterns is the soft coal strike termination of May 29, 1946. This came 286 plus two days after V-J Day, and 282 plus 2 days after Mr. Truman's reconversion directive.

The time measures involved in these basic patterns subdivide as follows:

420 plus two days divides into six periods of 60 days, and one period of 60 plus two days.

282 days divides into four periods of

60 days and one period of 40 plus two days.

As the chart shows, each of these minor subdivisions marks an event of importance on the economic scene and quite often lunar, mean and solar variations of the time measures marked from these minor subdivisions also date important developments. Thus, the interval of 420 days lunar plus two separates the October 17, 1945 coal strike terminal date from the similar event occurring on December 7, 1946.

The events noted will not be reviewed in detail, since they are familiar to all who have had access to a daily paper. However, a few of the more significant items may be underscored briefly.

The pattern of the chart interlocks with Great Pyramid chronology on the date of April 17, 1946. In *The National Message* for August 1, 1945, Mr. David Davidson showed that this April date (the 15th Nisan of that year) would mark the beginning of the Exodus of the British race from economic bondage. The date falls in basic pattern "A".

Under pattern "B" it is shown that the railroad brotherhoods significantly revealed their wage boost demands 40 plus two days before the rail strike began on May 23, 1946.

A nation-wide phone strike was made inevitable on March 25, 1947 when the union refused to arbitrate its dispute. (Pattern "A".) The strike began on April 7th, lasted over a month, and ended only when unions in the National Federation withdrew most major demands. The aftermath event came on May 24th (sixty days after March 25, 1947) when it was announced that efforts would be made to form a national union of phone workers under the C.I.O.

As the periodic crises in the coal industry have contributed so sharply to the toll of unrest, it is not surprising that the late-1946 clash between John L. Lewis' United Mine Workers and the United States government is marked by both basic patterns, while the U.M.W. conviction on December

3, 1946 ties in with pattern "A" by being 286 days solar after February 16, 1946 and with pattern "B" by being 420 days lunar plus two after October 13, 1945. Mr. Lewis' formal compliance with the court order on March 25, 1947 came 120 days after he was ordered to stand trial on November 25, 1946. (Pattern "A".)

(The historic Supreme Court decision of March 6, 1947 upholding the conviction of the United Mine Workers for contempt of court came 2 X 1040 days after the Great Pyramid coffer date of June 25, 1941.)

Another factor contributing to continued economic instability has been the rash of portal-to-portal pay suits instituted by various unions. Based ultimately on a 1942 5-4 decision of the Supreme Court written by Justice Black which supported the portal-to-portal idea, and abetted by a lower court decision awarding portal time to workers in the Mount Clemens Pottery factory, these suits amounted at one time to many billions of dollars, and made it impossible for corporations to plan fiscally with any degree of assurance.

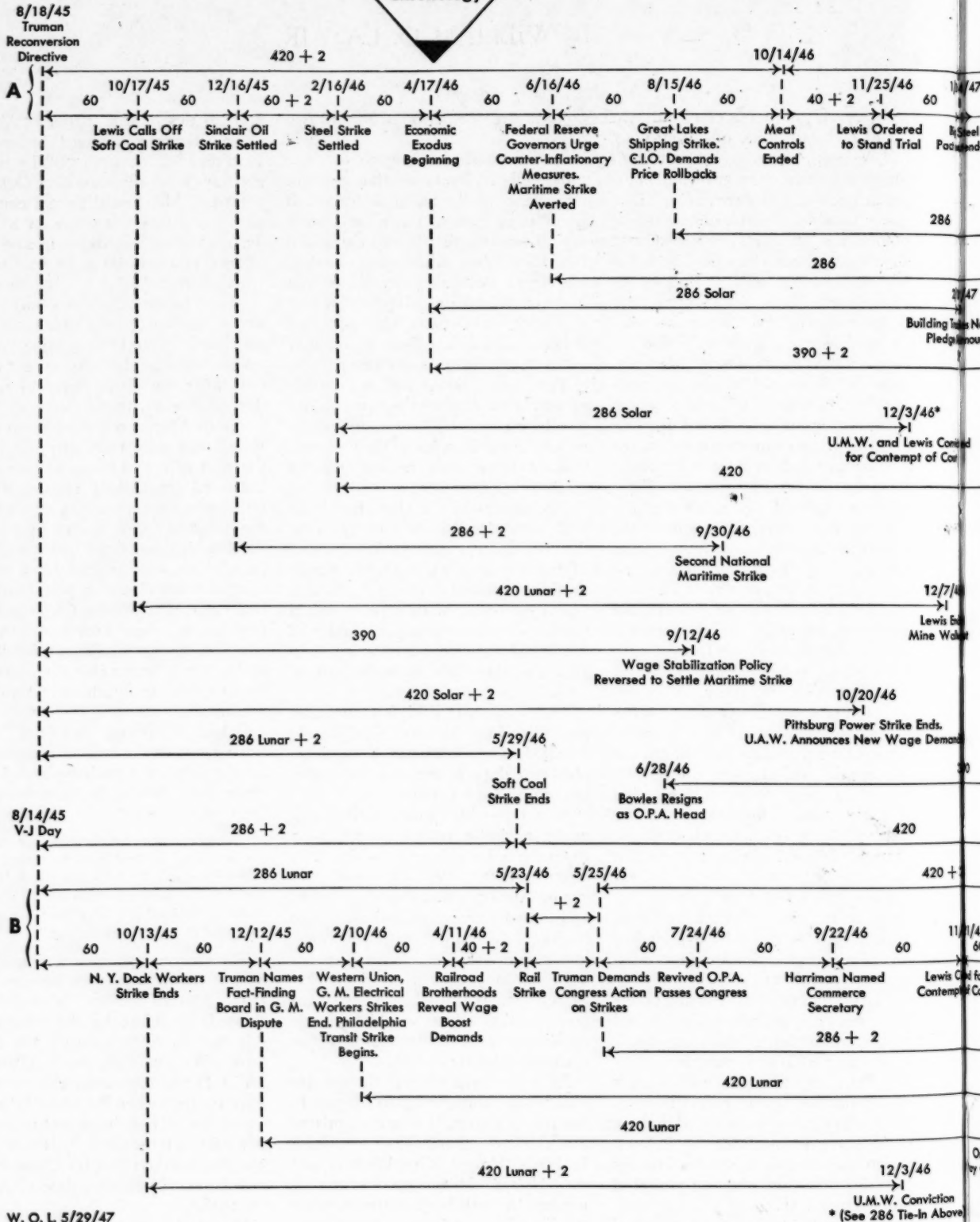
Columnist George Sokolsky, after tracing out the unioneers responsible for the original portal-to-portal idea, wrote the following in his column of January 31, 1947:

"Whatever may be the outcome of the controversy, it is clear from the record that its genesis was in the left-wing mind. It was but another device to hamper American industry, to load it with increasing wage costs and to make it inefficient."

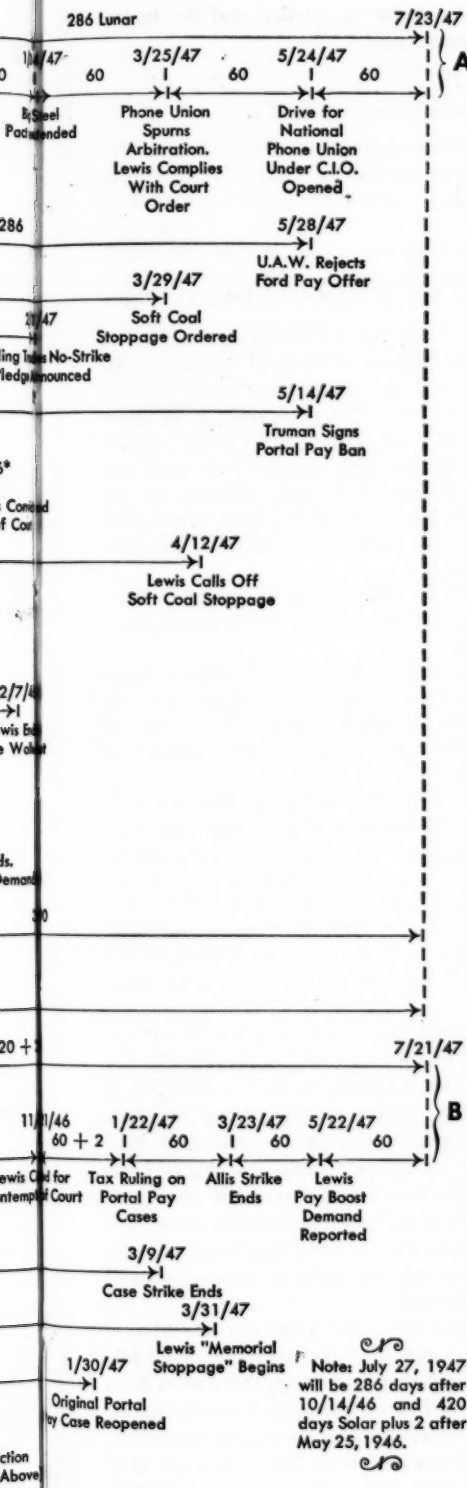
The chart notes the reopening of the Mount Clemens case on January 30, 1947. Also of interest (though not charted) is the fact that the union quit this case on April 2, 1947, 286 days solar after June 16, 1946. (Pattern "A".) The whole matter climaxed on May 19, 1947 when President Truman signed the bill banning portal-to-portal pay suits in most cases. This date was 390 plus two days after the Great Pyramid Economic Exodus date of April 17, 1946.

If there is any one fundamental

Tie-In With Great Pyramid Chronology



W. O. L. 5/29/47



cause of the continued economic unrest shown during the charted period, it is the failure of wage earners to distinguish between "dollar" wages and "real" wages. Unions have incited their members to strike for higher wages, only to find that in a matter of weeks increased living costs have nullified the advantage gained from a few extra dollars. The only solution is for each worker to give better value per dollar received, so that his wages will purchase more of the productive efforts of others. Unfortunately, union leaders steadfastly refuse to let this happen. Their rules strictly limit each worker's production and gear the output to the pace of the most mediocre craftsman.

The process of artificially raising wages has already proceeded dangerously far and any stresses that develop in the months ahead are bound to have critical consequences. That stresses will arise may be taken for granted and they will inevitably be hastened by the developing world crisis. Hence the events covered by the chart may be looked upon as preliminaries to the crucial phases of economic readjustment now looming on the horizon.

A fine analysis of the current economic situation was presented by Mr. Mark Sullivan in his column for May 15, 1947. Mr. Sullivan wrote:

"A collapse in Europe is imminent, so disastrous as to be almost beyond imagining. So certain is the expectation that the time is estimated within nine to twelve months."

Mr. Sullivan goes on to say that the crisis stems from the failure of Europe to recover and the responsibility for this is placed on the Russian government, which obviously does not want Europe to recover. And of course the collapse of Europe, with the resultant loss of world markets, would have a depressive effect on the highly-gear American industrial machine.

However, readjustments in the machine would be requisite in any event, since the American economy has partaken of all the faults inherent in an overmechanized civilization. To operate at all it has had to stimulate markets artificially and squander natural resources on a multitude of unneeded products, while a faulty distribution system has prevented many potential consumers from receiving their proper share of the goods produced. There have been recurrent depressions which

wiped out or materially depreciated the savings of thrifty workers. In short, America has suffered for participating in the economic world-system designated as "Babylonian" in Scriptural symbolism.

It is to be expected that constant and desperate efforts will be made, as the crisis develops, to reconstitute the economic system into something resembling its pre-war framework. But the course of history is ever forward, not backward, and all such efforts must of necessity fail. When atomic energy is converted to peacetime uses, the ensuing changes will stun the imagination, and the traditional economic structure will be no more adequate for the coming age than a medieval map for the requirements of air navigation.

Having ignored the injunction to seek first the Kingdom of God and His righteousness, humanity is gradually being shorn of those other things it pursued so zealously in order that at long last it may come into the fullness of life which its Creator intended it to enjoy from the beginning. In the words of David Davidson:

"It is the purpose of God, in His judgment of the world, now in the course of development, to subdue those evils in human nature [avarice, covetousness and deceit] so as to make the world safe for the fullness of His Divine providence in the Kingdom of Heaven on earth. Then will spiritual values supersede material values and gold become the servant of man and not his master." (*Age of Gold and the Golden Age.*)

Hence the economic tribulation charted herewith must always be seen in the larger context of inevitable flux and turbulence between two eras. Material wisdom is proving inadequate in a situation where spiritual wisdom alone can be effective. Countless workers are discovering that security can't be found in higher wages, nor in union rules limiting new membership, nor in slowing down so that the available work will go as far as possible. Security can come in the final analysis only from meeting the spiritual requirements for entrance into the Kingdom.

It can hardly be expected that the transition period will be other than difficult. But there would be less resistance if it were understood that the Divine code will establish a measure of economic stability undreamed of heretofore, and that the enduring satisfaction of labor — the pride of accomplishment in work well done — will be

much more easily attainable in the less frenzied atmosphere of the coming age.

There is opportunity for yeoman work by enlightened Christians in propagating these "meatier" doctrines of their faith. At a time when pious platitudes too often pass for Christian

teaching, it must be constantly reiterated that Christianity affects every nook and cranny of life, that its principles were designed to operate in business, economics, government and every other field of human endeavor. This nominally Christian nation prides itself on erecting a "scientific" civilization,

What a "scientific" civilization can achieve without the guiding spirit of God is evident in the record of the past thirty-five years. Not until this devotedly scientific nation succeeds in erecting a Christian civilization will the unrest be quelled and the turbulence cease,

The Day of Revelation

IT IS IMPOSSIBLE today for men conversant with world trends to fail to recognize the inevitability of war with Russia if the present tempo of planned disagreement continues. The situation is indeed serious and it is complicated by the braggadocio of certain radio commentators who are trying to capitalize upon world conditions to advertise the importance of their self-esteem, reminding their radio audiences of their remarkable prophetic foresight. "Did I not mention a few months ago that war with Russia might be inevitable?" they ask their listeners. The tragic part of it all is the importance given to their utterances because people overestimate their ability, mistaking conceit for vision, and these men are moulding the thoughts of the unthinking public today.

After all, any astute student of international affairs recognizes that the past few years have established dangerous trends toward war. But for men to become aware of this fact in the day of its revelation in no degree indicates they possess prophetic insight; it only indicates that they and their advisors are merely alert to the meaning of current trends which should be apparent to any bright ten-year-old school boy.

But let us turn back the pages of history to ten, fifteen, thirty, and even fifty and sixty years ago. A few earnest students of the Scriptures, who were conversant with the messages of the prophets of the Bible, clearly saw future events which have now become current history, and they knew the ultimate end of it all would be war, made inevitable by the actions of Russia. Professor C. A. L. Totten, in *The Our Race News-Leaflet* for February 1896, wrote:

"That which is coming is called in the Prophets: 'The Controversy of Zion.' If of this one wishes to gain closer insight, and a concise prediction of what shall be the trend, and manner of the issue out of these events, which are still future, let him read the four most political chapters in the Bible, Ezekiel 36, 37, 38 and 39. They have hitherto been strangely (designedly?) left out of the yearly Scriptural curriculum of chapters, read in the Greek, and Anglican and Jewish Churches. They have become hidden as it were, few find them, for but few in these days heed the prophets.

"They are the Proclamation unto Israel *Redivivus*, and the clarion notes of God's defiance unto 'Gog — the land of Magog, the prince of Rosh, Meshech and Tobolsk!' They speak in no uncertain tones to Anglo-Saxons, and also to those who, never turning backward since the days of Peter the Great, have moved steadily on towards the Promised Land, as if it were to them 'the promises' pertained! They tell us that the Russian hosts, and those of the nations, her fellows, will reach that land, but only there to find an everlasting grave — even utter destruction in the

Valley of the Strangers." (*The Eastern Question*, pages 33 and 34.)

While Professor C. A. L. Totten was calling attention to these prophetic facts in the United States of America, writers in Great Britain were doing the same thing in their country. Before us is the copy of the title page of an interesting booklet published in 1879 titled, *The Coming Collision Between England and Russia*. This booklet sets forth the facts as they are predicted by Ezekiel, showing the inevitability of war with Russia, resulting from moves that would be made in the last days on the part of those controlling that great country.

In 1883 Rev. W. M. H. Milner, also of England, wrote *The Russian Chapters of Ezekiel*, pointing to the inevitability of the coming conflict.

The National Message of Great Britain and *DESTINY* Magazine, basing their conclusions upon the prophecies of the Bible, have from their inception continually warned of this coming clash which men are only now beginning to recognize as inevitable.

Official Washington is trying to soft pedal the issue and, instead of alleviating the chances of war, has only contributed to the certainty of the conflict as predicted by Ezekiel by the spirit of appeasement during the last few years. The better part of wisdom should have led our national leaders to face the issue with resoluteness and firmness many months ago. Such an attitude toward Soviet Russia would materially cushion the full effect of the blow when it comes.

We are paying, and will pay, a fearful price for our national refusal to heed the warning of the prophets in the messages directed to God's people. It isn't a question of preventing Russia from moving to perfect her program today; she is already moving. The question rather is, Will America be prepared, along with Great Britain, to meet the inevitable onslaught now being planned in the secret councils of the ungodly leaders of the Kremlin when they elect to strike with the deadly weapons they hope will give them overwhelming advantage over us in the inception of the coming conflict of arms?

Would to God we had national leaders who would give heed to His Word and act upon the warnings of all His prophets. Because we lack that leadership, this nation faces the most critical period in its history; in fact, the entire Anglo-Saxon world faces a ruthless enemy on the move that has the annihilation of this race as its objective. May God defend us, for we are today without foresighted leadership.

REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, July 1, (BY CABLE)

The Russian Offensive

A series of deliberately planned aggressive acts on a wide front in Asia, Africa and Europe have been perpetrated. The evidence is incontrovertible. We shall ignore it at our direst peril.

June has been a big month for Russia. She much increased her anti-Americanism which is now the dominant theme of press and radio. She struck in Hungary and Bulgaria; in Czechoslovakia the political prospects darkened despite the current propaganda that the Czechs now want to look west. Perhaps they do. That is not the point. It is what Russia wants that goes. In Greece the Soviet-sponsored insurgents struck harder; the Greek scene has much darkened. In Sinkiang an ever precarious condition has been stirred up, and in China the Communists have become more active. A very grave situation is growing in this area. Russia is slowly pressing on. There will be much more news of this presently.

Nor was that all. The Communists in France tried to disrupt the national life; in Italy they pressed ever harder, in Germany the so-called Nazi cells in the British Zone are being organized by M.V.D. agents. Moreover, lack of policy in the west has increased the number of Communists. We cannot too often warn that if ever Russia wins the sympathy of Germany in the west, and China in the east, it will be grave indeed.

Beyond all this the Soviet government plans fresh pressure in Persia, Turkey, throughout North Africa, the Sudan and Abyssinia. It is best to be ready for it. The outlook in Persia is very poor. The Russians have started their plotting again. In Turkey the Soviets have helpers high up. Before very long all this will be in the news again. Russia needs more oil. So does America.

This oil shortage directly affecting two great world powers, and of course others as well, is rapidly making the Middle East an area of growing significance.

Russia is convinced that an economic crisis in Britain and America will disrupt our present governments, cause a swing to the left making effective Anglo-Saxon objection to Russia's foreign projects impossible. The other day a Communist told an old friend of ours in Paris that the Soviet Union was not afraid of making a critical situation because her fifth column in Britain and America would prove so strong that neither country could follow a policy contrary to its wishes. Thus Russia was in no danger.

If things got too hot, he said, and the fifth column threatened to diminish then there could always be a tactical retreat until it regained strength — indeed such a method would help to build a strong fifth column — every time Russia retreated for a moment people would react against alarmists and say the Soviets aren't so bad after all.

The youngish men ruling the Soviet Union listen to no contrary theory. They take these fearful risks because they are convinced we cannot effectively object. They don't

mind a few diplomatic protests. The tired, old, now much less powerful Stalin, is himself badly informed.

When Stalin's influence reaches its final phase and the young men discover their theories about the outside world to have been wrong, we shall be on the edge of two outstanding events: the reaction of the bitterly anti-foreign Soviet leaders, and the great renaissance which lies beyond solution of the Russian problem.

We again forecast that the Russian business will reach its final climax within five or ten years.

What happens between the moment when the Kremlin awakens to disillusionment and the coming renaissance will make one of the most important chapters in the human story. It will, we think, be a short violent one — beyond it lies the great peace — the great healing.

Many people think that far from such a future the prospect is one of spreading Communism, until eventually in twenty, thirty or fifty years all the world will be dominated by a new order with Moscow its center. Others think the Anglo-Saxons will move leftwards evolving a moderate Sovietism which will easily compromise with the East — all men dwelling under a planned, controlled state system supervised by the *Common Man* — that managerial mediocrity of test-tube birth, habitated in a prefabricated villa, riding in a peoples' motor car, reading mass-produced books for his tabloid education, until he rationally departs into a categorized state grave.

Others merely shrug their shoulders believing that in the near future the nations will start throwing atom bombs at each other, that no flesh will live, the planet will blow up and, that being the prospect, the most important thing now to do is to discover an escapist occupation.

Although we scour the world for news and facts, we cannot fit things into any of those theories: We see distinct signs of reviving orthodoxy all over the world. These signs are still extremely small. When they become clearer we are convinced the Russians will react with great sharpness. It is worth saying that again. Therein lies the biggest problem in the world situation. If orthodoxy revives, Russia will react; if it doesn't there must be chaos or serfdom.

The Sinkiang incident possibly provides a small illustration of what we think will presently threaten on a larger scale:

A few weeks ago a traveller arrived at No. 11 Eaton Place who had just come back from two and one-half years in Central Asia. Amongst many things he said that he saw everywhere signs of reviving orthodoxy — he mentioned Sinkiang, Persia and Turkey. The next thing one hears is of Soviet-provoked trouble in these parts.

Victory over the slave state philosophy and subsequent renaissance will come in the consummation of the Christian era. It was always foreseen by the Fathers that the Christian age would be consummated after an unprecedented time of human trouble. Then will come a time of great peace.

Thus political intelligence and the foreseeing of the

Fathers alike combine to suggest that the dark vale does indeed lead to renaissance. Never did factual political news more strikingly fit into age-long Christian anticipation.

The Other Side of the Fifth Column Question

The Russians have acquired so much foreign territory recently that they are now worried by a fifth column. Indeed, we are fast approaching the time when the pro-Anglo-Saxon elements within the Russian spheres exceed in strength and power the Soviet fifth column within the Anglo-Saxon orbit.

Moreover, so extensive has the Russian sphere become that its frontiers can no longer be adequately guarded and it is relatively easy to penetrate right into the heart of the Soviet system without detection. Not only are the frontiers so wide that they cannot physically be guarded by any conceivable means, but the displacement of great masses of people, owing to the devastations of war, has much upset the internal security system of the Soviet Union as well as that of nations within the Russian sphere but not members of the Union. Not even the best secret police can now control the movements of all the millions of people nominally under the Kremlin's domination. Then there is much unrest in some of Russia's Asiatic Republics — this suggests a lot. It offers much to those who care to take it.

Thus the Russian leaders are confronted with extremely grave dangers which worry them very much. They know there are sources of weakness and were it not for their absolute confidence that the Anglo-Saxon world is going to collapse on its own account (with a good heavy push from the pro-Russian fifth column) they would be desperately anxious.

The Truth About France

One must be wary, but it very much looks as if the Communists are declining. On the whole, we do not think France will go Communist; nor do we think the Communists will dare attempt to seize power by force. Nevertheless, France will never recover while she is under threat of revolution. Millions of French people fear it, finding officialdom riddled with people working not for France, but for Russia. The extreme pessimism produced by this, superimposed upon a long national illness, makes things very awkward.

France is fed up with herself. She knows almost everything the world has believed of her for nearly thirty years has been false. It worries her — for she has a great tradition as a world power. She knows her armies were not in fact betrayed in 1940, but were squarely beaten. She knows that she tried her utmost in 1939 to avoid the consequences of her treaty with and guarantee to Poland.

Daladier tried to induce Poland secretly to compromise with Germany; his cabinet did not want to declare war on Germany, and even tried to avoid it *after* Germany had marched. That caused the strange delay with the war in those curious first days of September 1939. France knows she was pushed against her will and thereafter presented in false colors to a deceived British and American public.

She knows, too, that 90 per cent of the nation supported and approved of the old Marshal who is now imprisoned for those very acts they once applauded.

She also knows that *resistance* stories have been grossly exaggerated. France knows that under the pretext of resistance there were hundreds of political and personal killings. Men and women guilty of no crime were shot in scores of hundreds without charge or trial. The murderers went free because the authorities were afraid to do anything.

Almost everyone in France knows this, but does not speak. It sickens true patriots. Besides these widespread murders were large scale robberies which have enriched many so-called *resisters* — the whole business having been a magnificent chance for crime with world-wide applause and no risk of punishment. It is a ghastly story — but absolutely true. There were, of course, thousands of extremely loyal, genuine, *resisters* who did well.

France also knows that from 1939-41 the Communists worked for the Germans against Britain and against France, while Petain and Weygand were striving to save Western Europe from the catastrophe which presently overtook it. Historical documents now prove this beyond doubt. France knows that to have the deserter Thorez riding in luxury motor cars, while Petain is in prison, and Weygand under threat of trial, is an absurdity. Incidentally, Thorez is not so well favored in Moscow now — the more powerful men are Casanova and Mauvais. They are the chief Moscow agents now. All these things, and many more besides, are extremely disturbing to France.

Dangers in Ethiopia

It has been reported in these pages before that there would be great strategic danger for Britain and America if Eritrea was to be given to Ethiopia. The Russians are steadily gaining influence in Ethiopia. If the two territories become joined and Russian influence should predominate, it would be a very grave matter for the Anglo-Saxons.

The League for the Union of Ethiopia and Eritrea, which is working for this, is a dangerous body. This organization is financed from Addis Ababa and has many Russian connections there. It has strong Communist affiliations in Britain.

The Eritrean people do not, in fact, want to join with the Ethiopians. It would be strategically extremely dangerous for Britain and America if any such union took place. Any tendency to a union should be strongly opposed by the British and American governments if they want a secure footing in North Africa, and if they want to stop the penetration of this important continent by unfriendly forces. If they are not very careful they will have an effective enemy right at their back when they are heavily pressed in defending the strategic line of the Middle East and North Africa.

The foregoing is the twenty-third presentation of excerpts from "Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

Readers desiring the complete "Review of World Affairs" may obtain it by subscription, at \$10.00 a year, through Destiny Publishers, Haverhill, Mass., in which case it will come to you direct by mail as soon as printed, following receipt of the cable. — Ed.

The Mantle of the Prophet

By HOWARD B. RAND

RETURNING FROM THE ASCENSION of Elijah, the Prophet Elisha carried with him the mantle of Elijah which had fallen from the Prophet as he ascended. Retracing his steps to the Jordan River, Elisha took the folded mantle, struck the waters with it and exclaimed:

"Where is the Lord God of Elijah? And when he also had smitten the waters, they parted hither and thither: and Elisha went over." (II Kings 2: 14.)

The young men in the School of the Prophets recognized that the spirit of Elijah rested upon Elisha, whose purpose was to complete the work Elijah had begun. They gave to Elisha the reverence and devotion which previously they had shown to Elijah.*

While spending some time at Jericho Elisha was faced with the problem of purifying the city's water supply. Men of the city came to him complaining that the water was impure and caused the land to be barren. Evidently when this water was used for irrigation the seed miscarried and would not germinate.

Healing the Water

The Prophet asked that a new bowl be brought to him filled with salt. He then went to the spring, or source of the water supply, and cast the salt into it saying:

"Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land." (II Kings 2: 21.)

From that day forward the waters were healed. The fountain beside the site of ancient Jericho is still called "the fountain of Elisha." Throughout the valley of the Jordan there are today many fountains of water, a considerable number of which are unfit for use because of the strong sulphur and iron deposits in the water. Some are too salt and, if used on vegetation, will destroy it. Evidently this was the condition of the fountain of water near Jericho until Elisha healed it.

*See "Elijah the Tishbite," *DESTINY* for July 1947.

Hoodlums Meet the Prophet

Elisha left Jericho to go to Bethel and on his way young men came out of the city and ridiculed him saying, "Go up, thou bald-head; go up, thou bald-head!" It is unfortunate that the King James version of the Bible translates the Hebrew word *naar* as "children" when actually it means youths or young men. This translation has caused much unnecessary criticism of what followed. Elisha was met by a gang of hoodlums, young men who resided in or near Bethel and who were bent upon mischief. They had heard of the ascension of Elijah as told by Elisha and did not believe it so they came out to mock Elisha, telling him to ascend also.

Center of Idolatry

Bethel had been a center of idolatry in Israel and one of the golden calves King Jeroboam had set up in Israel was located there. This idolatrous worship was accompanied by unspeakable moral and religious degradation. The very conditions extant in the city of Bethel resulted in a generation of young men who had no respect whatever for a prophet of the Lord; in fact, they were ready to ridicule anything sacred which had to do with the true worship of Jehovah. This mob of young rowdies came out to mock Elisha whose coming to Bethel evidently was known to the inhabitants of the city before his arrival.

Elisha met their blasphemy and disrespect for God's prophets and their contemptuous allusion to the translation of Elijah by turning and cursing them, *i.e.*, pronouncing sentence upon them for their evil in the name of the Lord. As they followed him, shouting with raucous voices:

"Two bears from the forest met them and tore forty-two of the lads." (II Kings 2: 24, *F. F. Trans.*)

Unwarranted Condemnation

Modern scholars have condemned Elisha for this act, declaring he destroyed thoughtless, irresponsible children. They have completely failed to recognize the true situation. They were

not children but a group of young hoodlums who very likely were not confining their ridicule to words only, for a mob of such rowdies would very likely resort to throwing stones at the Prophet, according to Eastern custom. Furthermore, the account does not indicate that these young men were killed, rather, it would seem that the bears gave them a good mauling over leaving forty-two badly lacerated. If the bears had killed these young men, the account would have so indicated by stating they were torn *in pieces*, but it only says they were *torn*. It was just punishment and no doubt had a very sobering effect upon anyone else in the city who might have wished to attack Elisha also. It certainly was a lesson that the ungodly residents of Bethel needed to learn, that it was unwise to blaspheme the name of the Lord or attack His prophets with impunity.

From Bethel Elisha went to Mount Carmel and from there he returned to Samaria. Evidently he was making the rounds of the places visited by Elijah to give his report as an eyewitness of the events leading to the translation of Elijah. This would also account for the hoodlums meeting him as he came to Bethel to make his report to the prophets who resided there.

Three Kings Visit Elisha

Jehoram, the son of Ahab, reigned over Israel in Samaria while Jehoshaphat still reigned in Jerusalem over all Judah. After the death of Ahab the King of Moab rebelled against Israel, refusing to continue to pay tribute. Jehoram secured the help of the King of Judah and the King of Edom to subdue Moab's rebellion. Having marched against Moab, their armies found no water in the valley in which they were camped and the King of Israel exclaimed:

"Alas! that the Lord hath called these three kings together, to deliver them into the hand of Moab!" (II Kings 3: 10.)

Jehoshaphat asked if there was not a prophet of the Lord among them. A servant of the King of Israel said there was Elisha who had waited upon

Elijah so the three kings went to see the Prophet. Elisha said to the King of Israel:

"What have I to do with thee? [Or why do you come to me?] Get thee to the prophets of thy father, and to the prophets of thy mother." (II Kings 3: 13.)

The King of Israel had put away the image of Baal which his father had made but he had not turned away from the sins of Jeroboam who led Israel astray, making the two golden calves for the people to worship. One of those calves he placed at Bethel and the other in Dan. But though the King of Israel had not turned away from the sins of Jeroboam he informed Elisha that he would not go to the prophets of Baal. Then Elisha answered:

"As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee, nor see thee." (II Kings 3: 14.)

Three kings and their armies were in trouble and only the presence of the King of Judah made Elisha willing to give heed to their plight. The Prophet was outspoken against the King of Israel because of the sins of his father's house and of his failure to turn away from the ways of Jeroboam.

Protected by the Righteous

Here is an example that the presence of one godly individual who, because he feared God, averted disaster. If Jehoshaphat had not been there Israel and Edom would have suffered defeat. What was true in Elisha's time is also true today. Evil men have often gone to untimely graves through sudden death, the result of disasters from which there was no protection because righteous men were not present.

A classic example of the protection God is willing to grant because of the presence of righteous men was demonstrated in the case of Sodom and Gomorrah. Abraham pleaded with the Lord to spare the cities from destruction, asking Him if He would destroy them if there were fifty righteous men in the cities. The Lord said:

"If I find in Sodom fifty righteous within the city, then will I spare all the place for their sake." (Gen. 18: 26.)

Abraham continued to plead, reducing the number from fifty to forty, then to thirty and twenty, and finally to ten. The Lord said He would not destroy the city if ten righteous men were found there.

Evil Men Unprotected

Evil men have no standing whatever in the sight of God. They are in rebellion against Him and only because He is a merciful God are they saved from immediate and overwhelming destruction. It is true also that often they are spared because the righteous are present with them, for whose sake God is long-suffering. Abraham asked the question:

"Wilt thou also destroy the righteous with the wicked? . . . That be far from thee to do after this manner, to slay the righteous with the wicked: and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" (Gen. 18: 23 & 25.)

Yes, the Judge of all the earth will do right. This should make men pause and think as terrible disasters on land, sea and in the air take their toll of life. A sudden shift in the wind and a great airliner crashes. Humanly speaking, it is impossible to protect oneself against every possibility of accident. Only:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." (Ps. 91: 1.)

In the crisis confronting the three kings, only Jehoshaphat could walk in the assurance of God's presence and protection as promised by the Psalmist:

"For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield." (Ps. 5: 12.)

Elisha's Prediction

Because of the presence of the King of Judah, Elisha knew the Lord would deliver the three kings from their present difficult situation. The Prophet commanded that a minstrel be brought that he might play upon his harp. As the minstrel played, the word of the Lord came to Elisha:

"Thus saith the Lord, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattle, and your beasts." (II Kings 3: 17.)

The armies of these three kings were evidently encamped in a valley north of Edom at the southern end of the Dead Sea. Sudden heavy rains in the distant mountains would send the water rushing down the valley, filling the trenches that had been dug. The storm itself was so far away that the armies encamped in the valley did not hear the wind or see the clouds and rain. However, they had to act upon

faith and follow the Prophet's instructions to dig the ditches to receive the water.

Elisha informed the three kings that it was not a difficult task for the Lord to provide water for their armies and that He would also deliver the Moabites into their hands. It all transpired as the Lord had said; the water was provided and the Moabites were defeated.

Increase of Oil

The wife of one of the sons of the prophets appealed to Elisha saying:

"Thy servant my husband is dead; and thou knowest that thy servant did fear the Lord: and the creditor is come to take unto him my two sons to be bondmen." (II Kings 4: 1.)

This was in accord with the law for if the claims of a creditor were unpaid he had the right to seize the debtor and his children and compel them to work out the indebtedness until the debt was paid or until the Year of Release.

Elisha asked what he could do for her. Evidently the Prophet, not unlike so many men of God, was not overly blessed with this world's goods so he was not in a position to give her material assistance himself. In answer to the question concerning what she had in her house the woman replied that she possessed only a pot of oil. She was instructed to borrow vessels of large capacity from all her neighbors. Then she and her sons were to go into the house, shut the door and she was to pour oil into all the vessels until they were filled. Following instructions, she borrowed many vessels and, beginning with the oil from her meager supply, she continued filling them until every vessel she had was full. She reported the amazing results to Elisha and he instructed her to go sell the oil, pay her debt and use the balance for herself and her two sons to live on.

The Woman of Shunem

When Elisha journeyed to Mount Carmel he went by way of Shunem and whenever he passed that way a certain great lady would invite him in to dine in her home. She said to her husband that she felt certain this man who continually passed by their place was a holy man of God. She suggested that they furnish a chamber for him with a bed, table and chair in it. This was done and Elisha used the chamber. Wishing to do something for the

woman in return, Elisha sent his servant, Gehazi, to call the woman so he might talk with her. He asked her what he might do for her; if he might speak to the King or to the Captain of the army in her behalf. She said, "No," for she was contented with her station in life. Then Gehazi informed Elisha that the woman grieved because she was childless and her husband was old. Elisha called the woman and as she stood in the doorway he informed her that at about that season, according to the time of life, she would embrace a son. She replied by telling Elisha not to lie to her. Nevertheless, in accordance with Elisha's prediction, a son was born to her the next year.

Before the boy came to manhood he became sick and died. The woman laid the body upon Elisha's bed and rode to Mount Carmel to see the Prophet. Seeing the woman coming at a distance, Elisha sent his servant to inquire if all was well with her, her husband and the child. She answered, "It is well." But when she came to Elisha she fell at his feet. Gehazi came near to ask her to leave but Elisha told him to let her alone, for she was in great grief and God had not revealed her trouble to him.

The woman asked Elisha if she had demanded a son and why he had told her a son would be given to her. The Prophet then told his servant to take his staff and as he went his way he was not to speak to anyone, but when he came to the woman's house he was to lay the staff upon the face of the child. However, the woman refused to leave Elisha so he followed her to the house. Gehazi did as he had been instructed but there was no response from the child and he reported that to Elisha.

Child Restored to Life

When Elisha came into his chamber he found the child was dead and his body lay upon his bed. The Prophet shut the door, prayed to God and then stretched himself upon the child, after which the child sneezed seven times and opened his eyes. Elisha then delivered the child to his mother.

As we study the life of Elisha it is apparent that he traveled a great deal, attending to the affairs of the Schools of the Prophets. Evidently he expounded the law and performed the work of his office with all diligence as he instructed and taught the young men the precepts of the Lord.

Poison in the Pot

Elisha went to Gilgal and found there was a famine in that country. Pottage was being made for the students in the School of the Prophets and one of the young men went out to gather vegetables to put into the pot. In doing so he found a wild vine with gourds on it which he also gathered and threw into the boiling pottage. But before any of it was eaten, it was discovered that the pottage was poisoned and they exclaimed to Elisha, "O, man of God, there is death in the pot!" But Elisha commanded that they bring meal which he cast into the pot, after which they ate the food without harm.

In a footnote in his translation of the Bible, Ferrar Fenton states:

"'Wild Gourds.' In the African and Arabian deserts poisonous and edible gourds grow together, I have been told by relatives who have traversed them, and on the same stems, the poison probably coming from microbic inoculation by some insect."

The meal used by Elisha did not actually counteract the poison but was used as a physical demonstration to the men present that a miracle had been performed and the pottage was cleansed of its poison.

Multiplication of Bread

We are prone to associate the multiplication of bread with the miracles performed by Jesus alone when He fed the crowds of people who assembled to hear Him on the occasions recorded by the writers of the New Testament. However, Elisha also performed a similar miracle of multiplication when a man came to the Prophet with the first fruits of his fields: twenty loaves of barley and some corn. Elisha asked him to give the food to the people that they might have something to eat. Surprised at the request, the man asked, "Shall I set this before one hundred people?" But Elisha replied:

"Thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord." (II Kings 4: 43-44)

The Captive Maid

Naaman, the Captain of the hosts of Syria, was a great man and renowned, for he had been successful in his service to his King. However, he was a leper.

When the troops of Syria invaded

the land of Israel they carried back a little girl among their captives and she became a maid to Naaman's wife. She told her mistress it would be a wonderful thing if her master could be with the Prophet in Samaria, for he could heal him of his leprosy. This was reported to the King who told Naaman he would send him to the King of Israel with a letter and gifts:

"And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy." (II Kings 5: 6.)

A Disturbed King

The King of Israel was very greatly disturbed when he received the letter, thinking the King of Syria was trying to find an occasion for war. A captive maiden in Syria knew of Elisha's power with God but the King of Israel was not aware of the presence of the Prophet in Israel, nor of the nature of his work. He exclaimed:

"Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me." (II Kings 5: 7.)

Elisha's Message

When Elisha heard about the King's dilemma he asked why he was so disturbed and offered his solution to the trouble, "Let the man come to me and he shall know that there is a prophet in Israel." So Naaman came with his horses and chariots and stood before Elisha's door. Elisha sent a messenger to him saying:

"Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean." (II Kings 5: 10.)

These instructions made Naaman furious and he went away saying that he had expected the Prophet to come down to him and call upon the name of his God, moving his hand over the place where he had leprosy to heal it. He exclaimed:

"Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." (II Kings 5: 12.)

Pride Offended

Elisha's refusal to come down to see Naaman, who considered that his rank and wealth should command attention in the manner to which he was accus-

tomed, offended his pride. The Prophet knew Naaman's character, of course, and his action was to try to teach the man that humility and submission are primary essentials to secure God's favors — a lesson most difficult for the man of pride to learn. One of Naaman's officers approached him and said, "If the prophet had asked you to do a great thing would you not have done it? Then why not do this simple thing which he said to you, 'Wash, and be clean.'"

Healing in Israel

Naaman was in great need of help so he heeded the advice of his officer by dipping himself seven times in the Jordan River and, according to the word of Elisha, he was completely healed. In the words of the Scriptures, "His flesh came again like unto the flesh of a little child" (II Kings 5: 14).

This is a lesson the nations of the earth must yet learn. When Israel awakens to her responsibility and restores the perfection of the administration of the commandments, statutes and judgments of the Lord, there will be healing for all in Israel:

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." (Micah 4: 2.)

When the law goes forth from Zion and the word of the Lord from Jerusalem, as promised by the Prophet, nations will never again resort to war and every man will be secure in his possessions. The administration of the laws of the Lord by Israel will bring peace to all nations, for the hope of the nations is in the restoration of Israel and the manifestation of the Kingdom of God on earth; not in a program or government of man's choosing.

Nations Turn to Israel

Naaman, cleansed of his leprosy, returned to Elisha and, standing before him, said:

"Behold, now I know there is no God in all the earth, but in Israel." (II Kings 5: 15.)

The day is coming when this exclamation by Naaman will be that of all the nations. Prophetically beholding the prosperity and blessings to come upon Israel when righteousness is restored in her lands and an example is set for the world to accept as a pattern, Isaiah affirms:

"And they [the nations] shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." (Isa. 62: 12.)

Elisha Refuses Gifts

Naaman pressed Elisha to take a present from him but the Prophet refused:

"As the Lord liveth, before whom I stand, I will receive none. And he urged him to take it; but he refused." (II Kings 5: 16.)

This must have been difficult for Naaman to understand, for all the prophets of the heathen gods accepted gifts and money, constantly capitalizing upon the credulity of the people. But the favors of God are not for sale and both poor and rich have the same access to them. Elisha could not accept Naaman's presents for the healing which came from God alone so he steadfastly refused to be enriched by any gifts. God's bounties are freely given to all those who by faith believe, and they are rewarded according to their faith.

Naaman's Request

Deeply impressed by all he had witnessed, Naaman requested that he might have two mule loads of earth. He said he would never again make an offering or sacrifice to any other god except unto the Lord. It is possible that Naaman knew of the Israel requirement when making an altar and he had this in mind when requesting the soil of the Israel land:

"An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in all places where I record my name I will come unto thee, and I will bless thee." (Ex. 20: 24.)

Changed Attitude

A complete change had taken place in Naaman. At first he despised the waters of Israel, claiming those of his own land were far better than any water in Israel's land. Now that he was healed he even wanted to take some of the soil of the land to build an altar of sacrifice for himself. His reversal of attitude toward Israel and their land is typical of the reversal of attitude of the nations which will come when they petition Israel to be taught their ways and their laws.

Naaman asked a favor of Elisha. He wanted to be pardoned when he accompanied his King into the Temple of Rimmon, for as the King leaned on

his arm he would have to bow with him in the Temple. Elisha replied, "Go in peace." Elisha recognized that in the line of duty and in the service of his King, Naaman was compelled to fulfill the requirements of his office. In so doing, however, he was pardoned in the outward appearance of worshiping in a heathen temple for his heart was right toward God. Thereupon Naaman departed to return to his own land.

A Covetous Servant

Gehazi, the servant of Elisha, seeing that his master refused to take any of the treasure offered by the Syrian, said to himself that "as the Lord liveth" he would run after him and get something for himself. Consequently he ran after Naaman who, seeing him coming, alighted from his chariot and came to meet him to ask if all was well. He replied in the affirmative and then explained his presence saying:

"My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments." (II Kings 5: 22.)

Gehazi Lies to Elisha

Naaman urged him to take two talents of silver and two changes of garments and he sent two of his servants back with him to carry the gifts. When Gehazi came to the hill he took the gifts from the servants, hid them in the house and went and stood before Elisha. Elisha said to him, "Whence comest thou, Gehazi?" He replied by saying he had been nowhere. Then Elisha said:

"Went not mine heart with thee, when the man turned again from his chariot to meet thee?" (II Kings 5: 26.)

Elisha's Question

Elisha then asked a question just as pertinent today as it was when he asked it of Gehazi, for we face the same troubles as those which confronted Elisha's generation:

"Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants?" (II Kings 5: 26.)

Nations are now face to face with a world crisis in which the entire economic structure, as we have known it, is about to pass away. It is no time to

have our hearts set on acquiring worldly wealth, for in this day of judgment worldly possessions will be of little avail. The events which transpired during the life of Elisha have their counterpart in our day and generation and so this warning to Gehazi, who coveted worldly wealth, is also germane for our time.

A Leper White as Snow

In spite of all the opportunities and privileges Gehazi had in his association with Elisha, he was in contempt of the Prophet's ability, even thinking he could hide the evil he was doing from him. But Elisha was aware of what he had done. Gehazi scorned what he considered to be Elisha's failure to secure wealth from the Syrian, perhaps considering the Prophet shortsighted in refusing the rich offerings Naaman was ready and willing to give. Because of his stupidity and his covetousness, he brought a curse upon himself, for Elisha said:

"The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow." (II Kings 5: 27.)

Gehazi forfeited the privilege of being with Elisha because of his covetousness. Being dismissed from the Prophet's service, he is a type of those whom the Lord said would be cast out of the Kingdom. Naaman is a type of those outside of Israel who will, because of their faith, enter into its blessings:

"There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." (Luke 13: 28-29.)

Thus Gehazi, who had witnessed the many things done by Elisha, was cast out and Naaman, the Syrian, was accepted.

Iron Made to Float

The sons of the prophets told Elisha that the place where they lived had become too small for them. They requested him to let them build a larger dwelling near the Jordan. He told them to proceed with their plans and upon their request he accompanied them to the new site. There they cut down wood and as one of them was

felling timber his axe fell into the water. He cried, "Alas master! for it was borrowed!" Elisha asked where it had fallen and when shown the place he cut a stick, threw it into the water "and the iron did swim." Thus the man retrieved the axe. The loss of an axe would have been almost irreparable because of the difficulty in producing this tool in those days. Therefore, Elisha performed a miracle to secure its return.

A Council of War

The King of Syria warred against Israel but Elisha warned the King whenever an ambush was laid for him and he escaped not once but many times. The King of Syria was considerably upset by this and, calling his officers together, inquired which one among them was informing the King of Israel of his plans. Then one of his ministers informed him it was Elisha, the Prophet of Israel, who told his King the words that the King of Syria spoke in his bedchamber.

The Angelic Hosts

Informed that Elisha was in Dothan, the King of Syria sent a powerful force by night to surround the village. When Elisha's servant (a new servant to replace Gehazi) saw the great army surrounding the city he was in great fear and said, "Oh! Master, what shall we do?"

Elisha told him not to be afraid for those who were with them were many more than those who were with their enemies. Apparently this assurance did not calm the young man's fears for Elisha prayed that the Lord would open his eyes. Then he perceived that the mountain was covered with cavalry and chariots of fire surrounding Elisha and descending with him as he went to meet the hosts of Syria.

In the closing scenes of the present age Isaiah depicts the gathering of the nations for battle, but he also states that God has commanded His Sanctified Ones and called for His Mighty Ones to be there:

"They come from a far country, from the end of heaven, even the Lord, and the weapons of His indignation, to destroy the whole land. Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." (Isa. 13: 5-6.)

The Hosts of the Lord of whom Isaiah is speaking, who come from the ends of heaven, are shown surround-

ing Elisha. These are the Hosts of the Mighty Ones who will be present with Israel in the final battle of that Great Day of God Almighty. It is of these hosts that Joel was speaking when he prayed for Israel, anticipating the need of protection against the heathen assembling for battle:

"Thither cause thy mighty ones to come down, O Lord." (Joel 3: 11.)

Israel will be surrounded and Divinely protected from destruction when the great confederacy under the leadership of Gog moves to attack His people in the same way that Elisha was surrounded by the cavalry and chariots of fire revealed to the eyes of his companion.

Divine Protection

What a revelation this must have been to the apprehensive young man. The world at large is wholly unaware of the protection God gives to His faithful servants as they carry on in the services He has assigned to them. Evil men are completely helpless to interfere with the work of the Lord, or with men of God who are doing that work. God even uses their opposition to glorify His Name.

With the invisible but nevertheless protecting hosts of fiery cavalry and chariots accompanying Elisha as he went to meet the Syrians, he prayed that this army which had come to take him prisoner would be smitten with blindness. The marginal rendering is "confusion of sight" while Farrar Fenton translates this: "Afflict these heathen with a blinding dazzle."

Elisha's Strategy

Elisha then approached their leaders and told them it was not the place nor the city they sought, but if they would follow him he would bring them to the man they were seeking. The Prophet then led the army right into the center of the city of Samaria. Then he prayed that their eyes might be opened. The King of Israel asked, "My father, shall I smite them? Shall I smite them?" But Elisha forbade him to do so and commanded that food and drink be given to them that they might eat and drink and then return to their master.

Accordingly, the King of Israel prepared a great provision for them and sent them back to Syria. Thereafter, the predatory bands of Syrians made no more raids upon the country.

Siege of Samaria

Ben-hadad, King of Syria, laid siege to Samaria and as a result there was a great famine within the city. As the King was passing upon the city's wall a woman cried out to him for help saying she and her neighbor had slain her son and eaten him, and now her neighbor had hidden her own son and refused to slay him. When the King heard this he was thoroughly distressed and he vowed:

"God do so and more also to me, if the head of Elisha the son of Shaphat shall stand on him this day." (II Kings 6: 31.)

King Orders Elisha Beheaded

It is evident that Elisha had encouraged the King to hold out against the enemy until God brought deliverance. Elisha was sitting in his house and the elders of the city were with him. Prior to the arrival of the messenger, whom the king had sent to take Elisha's head, the Prophet said to the elders:

"See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door: is not the sound of his master's feet behind him?" (II Kings 6: 32.)

The King of Israel at this time was Jehoram, the son of Jezebel who murdered Naboth and many of the prophets, and of Ahab, who had consented to the doings of his wicked wife. The King himself arrived shortly after his messenger and said to Elisha:

"Behold, this evil is of the Lord; what should I wait for the Lord any longer?" (II Kings 6: 33.)

Promised Deliverance

Elisha reassured the King that he would hear the word of the Lord for He promised that the next day at the same time a measure of fine flour would be sold for a shekel and two measures of barley for a shekel in the gates of Samaria. Thus Elisha promised that a market would be established on the very next day in the open gate of the city and there would be an abundant supply of flour and meal on sale at reasonable prices. The incredibility of such an event with the city under siege, and with famine conditions within its walls, was too much for the officer who accompanied the King. He said to Elisha with a sneer:

"If the Lord would make windows in heaven, might this thing be?" (II Kings 7: 2.)

Elisha replied by saying he would see it with his own eyes but he would not partake of any of the food.

Four Lepers

It happened that there were four men who were lepers outside the gate of the city. One said to his companions that whatever they did they would die. If they went into the city they would die of the famine and if they stayed where they were they would surely die:

"Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall die." (II Kings 7: 4.)

Syrian Camp Deserted

Encouraging themselves in that way they went to the camp of the Syrians but they found no one there for God had permitted the Syrian hosts to hear a noise of chariots and a sound of cavalry like the sound of a great army. Panic stricken, the Syrians, who thought Israel had hired the Kings of the Hittites and of Egypt to come and raise the siege, fled for their lives. They left the camp as it was with their tents standing and their horses and mules tied by their tent doors.

The four lepers entered a tent and ate and drank, then carried away and hid some of the loot they had taken. Realizing that the city should be informed, and knowing it would not fare well with them if they held their peace, they returned to the gate of the city and told the Watch what they had discovered.

Syrians Fled in Fear

It was reported to the King who feared an ambush so he sent out a party to reconnoiter and they followed the Syrians as far as the Jordan River. They found the road strewn with garments and equipment thrown away by the fleeing Syrians. Then the people went out and plundered the enemy's camp.

Death of Officer

The general upon whose arm the King leaned was appointed in charge of the gate of the city but the people trampled him to death in the mad rush to get food. Thus the words of Elisha were fulfilled to the letter, for this officer lived to see the abundance of food as predicted by the Prophet, but died without partaking of any of it.

Years of Famine

Elisha warned the Shunammite woman, whose son he had restored to life, to move to some other place for there would be seven years of famine. This famine evidently occurred at an earlier time and the account of Elisha's warning was recorded some years later. Perhaps these years of famine were those during which we found Elisha at Gilgal when the young man gathered some poisoned gourds and put them into the pottage. This reasoning is borne out by the fact that when this woman returned to her own land Gehazi was still the servant of Elisha.

The woman obeyed Elisha's warning and went to live in the land of the Philistines. At the end of seven years she returned. Gehazi was telling the King of Israel the things Elisha had done and how he had rased the Shunammite's son from death when the woman herself appeared to ask the King for the return of her inheritance. The King gave her the needed assistance and her inheritance was restored to her.

Hazael's Treachery

Elisha went to Damascus and it is very possible that he might have paid a visit to Naaman who had been healed of leprosy. The King of Syria, Ben-hadad, was sick and, hearing that Elisha was in the city, sent Hazael, a high officer in his court, to inquire if he would recover. Elisha informed Hazael that the King would recover from his sickness but that the Lord had shown him also that he would surely die. As Elisha spoke his face became horror stricken and he burst into tears. Hazael asked him why he wept and Elisha replied that the Lord had shown him terrible things Hazael would do in Israel, for he would kill their young men and women and destroy their children when he became King of Syria.

Hazael left Elisha and, returning to the King, told him the Prophet said he would recover. The next day he took a wet towel, covered the King's face and smothered him to death. Then he seized the throne of Ben-hadad and reigned in his place.

Jehu Anointed

When Elijah was at Mount Horeb God had told him to anoint Jehu to be King over Israel but it seems that this part of his work was passed on to

Elisha. Elisha sent a young prophet to Jehu to anoint him to be King over Israel. Jehu thereafter became King and proceeded to liquidate the house of Ahab and slay Jezebel. He also killed all the prophets of Baal who were left in the land.

We have the modern counterpart of the prophets of Baal, a foreign ideology in Elijah's and Elisha's time, in the activities of the Communists in our land today. Ahab and Jezebel sponsored Baalism in the same way that the Roosevelt administration sponsored the evils of Communism and gave impetus to its advancement in our own land. As the era of Elisha's activities came to a close God raised up Jehu to destroy the house of Ahab and Jezebel and those responsible for aiding and supporting a foreign ideology in the midst of His people. If the parallel continues, judgment will soon begin upon those who, during the past years, have given their support to the doctrines of Communism and destruction will

come upon the Communists themselves as Jehu destroyed all the prophets of Baal.

Elisha's Death

In the reign of Joash Elisha was afflicted with the illness (the weakness of old age) with which he was to die. Joash came to him crying and said, "My father, my father, you are worth chariots and horsemen to Israel!"

Elisha informed the King he would defeat Syria and told him to strike the ground with his arrow. The King struck the ground three times, then stopped. Elisha was angry with him and told him he should have struck the ground five or six times for then he would have utterly destroyed the Syrians. As it was he would defeat them only three times. After that Elisha, having completed his work, died and was buried.

A Dead Man Recovers

Parties of Moabites raided the land

of Israel year after year following Elisha's death. While a burial party was making ready to bury the body of a man, they suddenly saw the enemy coming and hastily flung the body into the tomb of Elisha. When the body touched the bones of the Prophet the man revived and stood upon his feet.

The Elijah Message

The period of Elijah and Elisha was one; Elisha carried forward to completion the work begun by Elijah, for he received the Prophet's mantle and a double portion of his spirit for this purpose.

The combined work of these two men of God furnishes a pattern of events in this day when the Elijah message is again going out to the Israel peoples. The purpose of that message, as set forth by God through the Prophet Malachi, is to "turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

Substance of Famous Names

THE FOLLOWING REPORT is from Sweden, compiled and published by *The Baltic Review* and printed in "Newsletter From Behind the Iron Curtain":

"The meeting at which Mr. H. A. Wallace spoke in Stockholm was a record of derangement and confusion, and leaving the hall a large part of the audience doubtlessly thought: How could it happen that this man once was Vice-President of the United States? Listening to his address one involuntarily remembered the well-known remark of Rabelais: 'The substance of famous names is directly proportionate to our distance from them.'"

"Mr. Wallace said that he had prepared his address before leaving the United States. Its contents and structure were, however, such as to give rise to the impression that it was written in a badly storm-tossed plane: an inordinate jumble of straggling half-truths delivered with undeniable American charm to a Swedish audience, for the most part composed of young students at Stockholm's universities.

"The speaker was quite positive as regards problems with which he seems to be conversant, such as agriculture, co-operatives, etc. But as soon as he proceeded to deal with political problems, and they constituted the bulk of his speech, he gave proof of such abysmal political naïveté as can very seldom be witnessed in a public man of any country. This must be recognized not only by Mr. Wallace's political opponents, but also by his partisans, which, of course, will not prevent the latter from viewing him in the nature of a very useful asset.

"Mr. Wallace seems to be inspired with a passionate desire to work for peace. Peace, according to Mr. Wallace, is an arithmetical mean of Soviet Communism, American Capitalism and European 'Socialism.' These three systems abiding side by side are supposed to guarantee eternal peace on earth and general prosperity, if there did not exist a handful of criminals who contend that East and West in their present state are incompatible,

and thereby may provoke a war between them. Eastern Communism, Western Capitalist Democracy and the new European 'Socialism' are static quantities in his edifice of peace. He appears never to have heard of dictatorships and their dynamics. Listening to Mr. Wallace one is almost inclined to be sorry that such 'social' movements as Nazism and Fascism have been irrevocably destroyed as they would so splendidly have fitted into his temple of peace. The symbol of this edifice is to Mr. Wallace the UN which has only one solitary fault: The Russians are far from adequately represented in it. It is likewise to be deplored that Russia is as yet a member of too few international organizations. The speaker promised to do his best to correct this flaw. That Mr. Wallace was quite serious about this, could be witnessed on the spot: He arrived at the meeting in the company of four Russians, who cleared a way for him through the crowd to the platform and stayed near him when he spoke."

Mr. Henry Wallace has repeatedly denied being a Communist but he is certainly keeping strange company, which makes his denials far from reassuring. It would have been a calamity if he had been renominated as Vice-President in the 1944 elections; the death of Mr. Roosevelt would have made him President of the United States today.

With such a man as Henry Wallace in the White House we would have left-wing domination of the most clearly evident sort in our government by now. The present plight of Great Britain under a Socialist régime would be nothing in comparison to the program of regimentation and control we might have been subjected to under Henry Wallace. With a controlled economy, along with the evils of high taxes and the administration of left-wing advisors, it is not difficult to visualize the conditions under which we would now be living.

The Day of Soviet Infamy

By PETRAS DAUZVARDIS

ED. NOTE. Christopher Mayhew, Undersecretary for Foreign Affairs, London, England, told the House of Commons on May 23d that the Russian press had made it quite plain that the Baltic States were part of the Soviet Union. Mayhew said the British government had taken the only sensible course — to recognize the Russian administration in practice. May God deliver us from Anglo-Saxon leaders who are setting aside principle for expediency and substituting policy for righteousness. Dr. Petras Dauzvardis clearly depicts the evils of Soviet rule in his native land and shows the ultimate goal of the present Russian moves in Europe. Great Britain and the United States cannot escape responsibility for the tyrannical acts of the leaders of the Kremlin, made possible by our policy of continued appeasement.

PRESENT-DAY EVENTS in Hungary and Austria are identical with those which occurred in Lithuania, Latvia and Estonia in 1940. Lithuania was the first victim of Soviet aggression and enslavement, just as Austria was the first victim of Nazi aggression and absorption.

The sequence is familiar. First, fabricated accusations of unfriendliness, then (on June 14th) an unjustified ultimatum demanding that Lithuania a) dismiss, arrest and sentence the Minister of the Interior and his assistants, b) form a new cabinet of ministers acceptable to Moscow, and c) admit into Lithuania an unlimited number of Soviet troops. On June 15th there occurred the unprovoked aggression and occupation by the Soviet military and political machine; after that followed the dissolution of the legal Lithuanian government and its replacement with a puppet régime; usurpation of all rights; arrest and imprisonment of over 2,000 government and political leaders; suppression of laws; prohibition of the free press; disbanding of organizations and arrest of their leaders; confiscation of private property; introduction of terror and liquidation by the Soviet Gestapo (NKVD) régime.

After these acts had been carried out, falsehoods coupled with propaganda were engaged and utilized for the falsification of the will of the peo-

ple. Force and terror were used for the subjugation of the people and their country; for the nationalization of land and all private enterprises; for conversion of the people into chattels.

The "chattels" are maltreated. The undesirables are thrown out of their homes and left to their fate, or shipped to slave labor camps in Siberia or other parts of Soviet Russia. There are over 100,000 Lithuanians, presumably still alive, in these camps. Among the slaves are such dignitaries of Lithuania as Prime Minister Antanas Merkys, Minister of Foreign Affairs Juozas Urbšys, former Minister of Lithuania to the United States Volde-maras Čarneckis, Bishop Vincas Borisevičius, and many others. Former Presiden Aleksandras Stulginskas, Minister of Justice Stasys Šilingas, second Minister to the United States Kazys Bizauskas, Bishop Teofilus Matulionis, and many others have already perished in Russia. And the occupant continues banishing the Lithuanians from their country at the rate of 2,000-3,000 every month.

The infamous Soviet treachery, followed by Nazi treachery, cost Lithuania over one-half million people and eventually brought into Lithuania an equivalent number of Russian troops, police, agents and colonists. Lithuania is being destroyed, denationalized and de-christianized by all imaginable means. The occupants of Lithuania are determined to reduce the Lithuanian population to an impotent minority in their own country. This state of affairs has compelled the Lithuanians (over 200,000 youths and able-bodied men) to flee the country or to go underground to fight the occupants and usurpers of their country and their rights.

The Soviet occupation and domination of Lithuania is based on an outrage — in violation of international law (as decided by the Nürnberg Court), and in total disregard of treaties of peace, nonaggression and friendship, freely negotiated and concluded between Lithuania and Soviet Russia. It is also in violation of the Atlantic and United Nations Charters

and of the war aims and pledges oft-repeated by all the Allies in regard to the sovereignty and independence of all nations, large and small.

June 15th is recorded in Lithuanian history as the day of Soviet infamy. On that day, in 1940, the Soviet Union occupied Lithuania by force, usurping the rights of the Lithuanian people. From that date on, with the exception of six weeks from June 23d to August 6, 1941, when the Provisional Government of Lithuania functioned, Lithuania has been and is ruled by foreign armed forces, as a result of the conspiratory agreements of August 23d and September 28, 1939, between Moscow and Berlin. As Soviet General Sviridov is now the actual ruler of Hungary, so Deputy Commissar of Foreign Affairs of the Soviet Union Dekanozov was imposed as the actual ruler of Lithuania. The seizure of Lithuania and all the acts of the occupant's machine, including the incorporation of Lithuania into the Soviet Union, are illegal and as such are null and void.

The Lithuanian people, like any other free people, are most vigorously opposed to the unilateral and illegal incorporation of Lithuania into the Soviet Union. They want to be free and to have and to see their country a free and independent state. Their stand is supported by the government and the people of the United States and many other free and law-respecting countries. The Department of State of the United States (on July 23, 1940) denounced the Soviet outrage as devious processes whereunder the political independence and territorial integrity of Lithuania, Latvia and Estonia were to be deliberately annihilated by the Soviet Union. This denouncement stands today and is regarded as the Baltic States' Charter of Free dom.

A similar denouncement of the Soviet outrage in Hungary was recently made by President Truman and the Department of State. These statements enunciate the doctrine of national independence and territorial integrity; they raise the issue of right

versus might. This is proclaimed in the Department of State Bulletin of July 27, 1940:

"The people and the Government of the United States are opposed to predatory activities, no matter whether they are carried on by the use of force or by the threat of force.

"They are likewise opposed to any form of intervention on the part of one state, however powerful, in the domestic concerns of any other sovereign state, however weak.

"The United States will continue to stand by these principles, because of the conviction of the American people that unless the doctrine in which these principles are inherent once again governs the relations between nations, the rule of reason, of justice and of law — in other words the basis of modern civilization itself — cannot be preserved."

The Lithuanian people wholeheartedly indorse and support this doctrine.

They are confident that this doctrine of right and justice will eventually prevail over the doctrine of might and brutality, and that President Truman's declaration in Ottawa pertaining to a free world will be applied to all victims of aggression, including Lithuania, inasmuch as she is (in the words of President Truman) a nation determined to govern herself in her own way, honoring the right of others to do likewise.

Tribal Authorship of the Bible*

THE CLAIM is often made that the Bible is of Jewish origin and that we owe a great debt to the Jews for having given it to us. Such an idea is just as baseless in fact as the belief so widely held that the Jews are the sole representatives of Israel and that all Israelites are Jews.

The truth is that the word "Jew" has been used as designating members of the tribe of Judah, although this is giving the term a far wider meaning than can properly be claimed for it. As was the case in our Lord's Day, so today there are a great many members of modern Jewry who cannot claim to be of the pure stock of Judah. Much less can the claim be substantiated that the Jew of today is the sole representative of Israel.

There were twelve tribes of Israel descended from the twelve sons of Jacob, whose name was later changed to Israel. Of these twelve, Judah was one, and thus represented one-twelfth part of the Israel people. Judah was of Israel stock, but the one tribe did not represent all Israel, and the members of the other tribes, while also Israel, were certainly not of Judah. The term "Jew" was not used until approximately two hundred years after the reign of Solomon and, thus, long after the division of the nation Israel into the House of Israel and the House of Judah, and then it was only applied to a small garrison of Judahites.

As a result of the Edict of Cyrus, a comparatively small section of the people of Judah, who had been carried captive into Babylon, returned to Jerusalem and Judea and these formed the nucleus of the Jewry found in that city and district in our Lord's Day. The larger section of the House of Judah remained in Babylon and later became known as the *Diaspora*. The nation of the Jews, so called, was destroyed by Titus in 70 A.D., and the claim to nationhood made by the modern Zionists can never be substantiated. Further, of the sixteen or seventeen millions who comprise world Jewry nowadays, the number who can claim to be of pure descent is problematical and it is thought by many to be very few indeed.

The statement that the Jews gave the Bible to the world is not true. The great part of the Hebrew Scriptures were written before the Jewish Nation, as such, existed and, as a

*First published in *DESTINY* for February 1938. Reprinted by request.

matter of fact, while they had the Sacred Scriptures available in our Lord's Day, as now, the Talmud had, to a very large extent, replaced the Torah. Indeed, one of Christ's indictments of the Jews of His day was that they neglected the Law and the prophets in favor of their own traditions, which He described as the doctrines of men: "Ye do err, not knowing the Scriptures," and again, "Thus have ye made the commandment of God of none effect by your tradition."

Neither time nor space allow a full examination of the tribal descent of the Old Testament writers, but enough examples can be given to show that the Book was not of Jewish origin. The first five books are ascribed to Moses — the modernists of course dispute his authorship, but cannot substantiate their criticism — and Moses was not a Jew, but of the tribe of Levi.

Joshua was of the tribe of Ephraim, and therefore not a Jew. Samuel, the Prophet, was also of Ephraim. Of the major prophets, Ezekiel was a priest and of the tribe of Levi. Jeremiah of Anathoth is said to have been descended from Eli and thus probably a Levite, while of the minor prophets Hosea belonged to the Northern Kingdom. Zephaniah is said to have been a descendant of Hezekiah and thus of the Royal House of David.

Turning to the New Testament, there is every reason for believing that none of its writers were Jews, as were none of the twelve Apostles. The twelve were drawn from Galilee and were, with the exception of Judas Iscariot, of the tribe of Benjamin. The Apostle Paul was also of the tribe of Benjamin and a Jew only by education, training and religious belief. Luke the Evangelist was a disciple of Paul, a physician described by his contemporaries as a Gentile, and certainly not a Jew. The writer of the Epistle to the Hebrews is unknown, although it is often ascribed to St. Paul.

Thus the claim that the Bible is a Jewish book cannot be substantiated any more than the claim so prominently before us at the present time that the land of Palestine belongs to the Jews. Preconceived ideas and mental misconceptions regarding the Bible are the source of much misunderstanding. Let these be removed and the Bible will be found to be in very deed "the most valuable thing that this world affords."

THE BOOK OF THE EXODUS

CHAPTER IV

WAR WITH AMALEK

ISRAEL JOURNEYED from the Wilderness of Sin and came to Rephidim (Sunday, the 25th day of the second Sacred month). Upon their arrival there it was discovered that there was no water for the people to drink. Exhausted and discouraged, the people found fault with Moses though God had commanded him to bring Israel to that place. Moses asked the people why they mutinied against him for they were tempting God. But lacking water to quench their thirst, the people complained that Moses had brought them out of Egypt to kill them, their children and cattle in the wilderness.

People Threaten Moses

Moses appealed to the Lord and asked what he should do with the people, for they were ready to stone him. Here we have a demonstration of the emptiness of popular acclaim. Only a few weeks before Moses was a hero; now the people were ready to kill him. Under pressure of their immediate requirements the people failed to remember the plagues visited upon Egypt and they forgot their miraculous deliverance from death in the crossing of the Red Sea. The spirit of the mob ruled because the people lacked faith and were unwilling to trust God. Moses became the object of their hatred and the personification of the cause of their present plight so they determined to take his life. Moses was directed to go before the people, taking with him the Elders of Israel and the rod with which he struck the waters of the river. He announced the instructions he had received from the Lord:

"Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink." (Ex. 17: 6.)

Water From the Rock

Moses did as he was instructed and water poured from the rock before the eyes of the people and the Elders of Israel. Moses called the name Massah and Meribah because the people asked if the Lord was among them or not. Their immediate physical needs caused the people to question the presence of the Lord among them. They should have known the Lord was present with them for the Rock so explicitly mentioned here was "Jacob's Stone" and its very presence in their camp should have forbidden them to ask if the Lord was in their midst. Paul refers to this rock which went with them, likening it to Christ when he said:

"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." (I Cor. 10: 4.)

While Israel was encamped at Rephidim, the Lord calls the location Horeb. As a matter of fact, they were now in the region where Jethro dwelt and it was territory with which Moses was already personally familiar. The entire district was called the Wilderness of Sin, the mountainous region was called Horeb and its chief peak Sinai.

The Stone of History

The history and movements of Jacob's stone are a fascinating story.* The rock which Moses struck, and from which waters came forth, was this very stone, as confirmed by Paul. It was there in Horeb that Moses first struck the rock and it first gave forth water.

Artist's Conception

Artists have pictured Moses standing by a great cliff from which water is pouring, showing the people drinking from the stream. This conception of the artist does not picture the actual scene, however, as described in the record. This same rock was smitten at two different locations, geographically many miles removed from each other. The first place was there at Rephidim and the second place was at Kadesh, where Miriam died and was buried. Kadesh is just south of Palestine and upon its border. It is certain that Israel did not transport a cliff with them, but they did carry the stone. The Psalmist tells of the rocks in the wilderness being split and giving forth water, but he also declares:

"He brought streams also out of the rock, and caused waters to run down like rivers." (Ps. 78: 16.)

Builders' Rejection

This rock was a type of Christ, who would bring forth living waters, welling up into eternal life. This is also the stone rejected by the builders of Solomon's Temple, to which fact Jesus referred when He said:

"The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes." (Matt. 21: 42.)

Though rejected for building purposes, it became the headstone in the Temple, for upon it all the kings of Israel were crowned. The Psalmist refers to the rejection and later elevation of this stone (Ps. 118: 22) and it was that verse which our Lord quoted.

A Proclamation

Zechariah prophesied of a day coming when this headstone will be acclaimed worthy of honor:

"And he shall bring forth the headstone thereof with shouting, crying, Grace, grace, unto it." (Zech. 4: 7.)

Then our Lord will take the throne of His Father David and reign over the House of Jacob forever as the Angel promised Mary (Luke 1: 33).

Amalek Attacks Israel

Amalek, grandson of Esau, came out and fought against Israel while they were encamped at Rephidim. Moses told Joshua, Captain of the armies of Israel, to choose men and go out to resist Amalek's attack. He in turn would stand on the top of the hill with the rod of God in his hand. Joshua did as Moses commanded him and fought against the Amalekites while Moses, taking Aaron and Hur with him,

* See *Documentary Studies*, Part IV, page 265. Destiny Publishers, Haverhill, Mass.

went up to the top of the hill. While Moses held up his hands toward heaven Israel prevailed in battle, but when he lowered them the tide of battle turned in favor of Amalek. Presently Moses' arms became weary so they placed a boulder for him to sit upon and Aaron and Hur took stations on each side of him, supporting his arms. This they did until the sun went down and Joshua completely defeated Amalek, giving no quarter.

The Lord said:

"Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven." (Ex. 17: 14.)

A Curse Upon Amalek

Because the hand of Amalek had been raised against the Throne of Jehovah, the Lord declared He would have war with Amalek from generation to generation.

Later, when Balak hired Balaam to curse Israel, Balaam blessed the people instead. At that time he pointed out the fact that Amalek headed the first of the nations to war against Israel, but in the latter days his posterity would perish forever.

When Moses gave his final instructions to Israel he said:

"Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God." (Deut. 25: 17-18.)

Moses gave the people instructions, to apply when they were at rest from their enemies in the land, in these words:

"Thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it." (Deut. 25: 19.)

Men have condemned Moses for giving these instructions to Israel but they forget that this was not a matter of individual conduct, but of national policy against a nation seeking Israel's annihilation. The Bible record shows that the hordes of Amalek invaded the land of Israel again and again and this warfare was carried on throughout the time of the judges and period of the kings. Moreover, that warfare has continued down through the centuries, and is even now coming to a climax in the present period of the consummation of the age as the hordes of Gog prepare to contest modern Israel's right to world leadership.

The Laughter of God

David was speaking of an actual happening to come when he said:

"The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed." (Ps. 2: 2.)

Then he spoke of laughter which will be far from pleasant to the enemies of God and His Kingdom:

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision." (Ps. 2: 4.)

Later David prayed a most remarkable prayer in which he asked for God's protection against a confederacy of nations (Ps. 83). He named Amalek among those confederated against Israel and exclaimed: "For they hate thee and are confederated against thee."

A Call for Judgment

He then asked the Lord to persecute them in that day with His tempest and make them afraid with His storm. David was calling upon God to use His fire (atomic destruction), His thunder, lightning and hail against them. He pleaded with God to so confound them and their ungodly confederacy that these evil men would know His name is Jehovah, and that He is the Most High God over all the earth.

Today the modern descendants of those ancient nations are gathering for the coming conflict under their modern names. Of this modern combination the Lord was speaking when He said:

"Art thou he of whom I have spoken in old times by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ez. 38: 17.)

The Conflict and Its Climax

It is essential that we recognize the modern development of Israel and of her ancient enemies if we would understand the full significance of this conflict which God pronounced would continue from generation to generation until its prophesied climax at the end of the age. To try to tell the story in any detail would be to write the history of world events and modern current happenings. Joel tells of tremendous preparations for war as the nations of this latter time beat their implements of industry into weapons of warfare. He describes the tremendous activity on the part of a northern nation as it prepares for war and of the movements of nations from the south as they are forced to march against Palestine. Isaiah describes the turning of the Nile far away into the desert, causing Egypt to become a desolation. He also describes the destruction of a connecting waterway between the Mediterranean and the Red Sea.

The Prayer Answered

Ezekiel gives God's answer to David's prayer and repeats the list of nations David declared to be confederated against Israel but for the most part he gives them as they are known in modern times.* Ezekiel declares they have made war against God and prophesies: "And thou shalt come from thy place out of the north parts."

This Prophet speaks of a great company of horsemen and a mighty army. He declares the people against whom they are confederated to be "the merchants of Tarshish" and their colonies are designated as "the young lions thereof." An ancient map in the British Museum shows the Isles of Great Britain were anciently known as the Isles of Tarshish. The capitol of the northern forces is called Meshech, which was the ancient name of Moscow.

Prophet's Contribution

Each of the prophets contributes some of the details of the story of the coming conflict. For instance, Zechariah tells of the taking of Jerusalem and of great seismic disturbances which will split the Mount of Olives, making a valley through that mountain from east to west. Ezekiel also testifies to these coming geographical changes and declares that the Dead Sea will be healed by the waters of the Mediterranean Sea. But the principle result of it will

* See *Documentary Studies*, Part III, "His Enemies and His Battle Ax." Destiny Publishers, Haverhill, Mass.

be to make God known to all nations, while the house of Israel will awaken to a knowledge of their identity and responsibility and Judah will be delivered.

The Bible speaks of the dawn of a new and better era when nations will never again resort to war; when the age-long controversy will have ended in victory for Israel. Amalek made the first unprovoked attack upon Israel and Israel is to finally triumph over Amalek in the final war of the ages when Gog and his forces are utterly defeated upon the field of battle.

Jethro's Advice to Moses

The battle with Amalek ended at the close of Monday, the 26th, and the next day Jethro, Moses' father-in-law, came to meet him. The account states that when Jethro heard about all the Lord had done for Moses and Israel he took Moses' wife and two sons, whom Moses had sent back when he went to Egypt, and brought them to Moses in the wilderness of Horeb.

Moses went out to meet his father-in-law and invited him into his tent, where he recounted all that the Lord had done. Jethro rejoiced at the deliverance of Israel and in the destruction of the Egyptians. He said:

"Now I know the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them." (Ex. 18: 11.)

Ferrar Fenton renders this:

"Now you can perceive how much greater the Ever-Living is, than all their gods, by the events with which He overwhelmed them."

It is of interest here to note that by the plagues visited upon the Egyptians God made that which was sacred to the Egyptians in their worship loathsome to them. The sacred River Nile was turned to blood. The frogs, one emblem of deity, became a stench to their nostrils, and even the sacred bulls died in the plagues. The very gods of Egypt were defeated as God's judgments were visited upon the land. Jethro recognized all this as Moses gave a detailed account of what had happened in the land of Egypt, ending in the destruction of Pharaoh and all his army.

Moses' father-in-law thereupon offered a sacrifice to God. Then Aaron and all the Elders of Israel came and ate bread with Moses and Jethro. The day thus terminated with a great sacrifice and feast in which all the principal men of Israel took part.

Moses Administers Justice

When morning came (Wednesday, the 28th) Moses sat in the place of judgment to judge the people. The people waited all day long for a hearing, each in his turn. Jethro asked Moses about this procedure and Moses informed him that the people came to him to inquire of the Lord and he also sat in judgment on matters of controversy between the people. His decisions were rendered in accordance with the statutes and laws of the Lord. Moses referred in this way to the statutes and commandments of the Lord before they were given to Israel, the nation, as her constitution. These laws have always been known and Moses' statement confirms the fact of the continuous existence of these laws prior to their promulgation at Mt. Sinai. Israel was soon to receive them as her constitution and it would then be her duty as a nation to administer those laws.

Jethro's Advice

Jethro, watching the procedure, advised Moses that it was not an adequate method by which to carry on court procedure. He said:

"Thou wilt surely wear away, both thou, and this people that is with thee: for this thing is too heavy for thee; thou art not able to perform it thyself alone." (Ex. 18: 18.)

Jethro then gave Moses some good counsel. He advised Moses to let the people still bring their affairs to God and be instructed in His laws. But he also counseled Moses to choose other God-fearing men from among the people:

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to God-ward, that thou mayest bring the causes unto God: And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens: And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace." (Ex. 18: 19-23.)

Judges Appointed

Moses consequently listened to the suggestion of his father-in-law and put his advice into practice. He chose strong men from among the people and placed them as heads over specified groups and they judged the people at all times, bringing only the difficult matters to Moses.

Ferrar Fenton says in a footnote:

"It is evident from the record that the exile of Moses in Arabia had been a period of spiritual education under Jethro, and that the Arabs had preserved the faith of Abraham in greater purity than the Egyptised Hebrews."

In Moses' appointment of judges to function under him we have the beginning of the civil organization or institution of the period of the judges.


Thursday, the 29th and last day of the second Sacred month, Moses' father-in-law departed for his own land, while Israel broke camp and took up their journey, arriving in the wilderness of Sinai the next day (Friday, the first day of the third Sacred month):

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount." (Ex. 19: 1-2.)

The time had arrived when Israel was to be formed into a Kingdom and become the nucleus of the Kingdom of God upon earth.

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